

# Ancient Ways to Guide the Mind

Verses from Buddhist Wisdom

Inspired by the translations of Bhikkhu Sujato at [SuttaCentral](https://suttacentral.net)

Adapted and versified by Marcus Henry





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‘Ancient Ways to Guide the Mind’ was written entirely without the use of AI.

### **Other Books**

Lotus Heart – The Path of Purity (Bhikkhu Version)

Lotus Heart – The Path of Purity (Bhikkhuni Version)

Knowing the World – More Verses from Buddhist Wisdom

<https://lotus-heart-path-of-purity.mystrikingly.com/>



*To the unsurpassed Awakened One  
The Truth transcendent, thus passed down  
The conquering Companions  
In refuge  
I and all living beings  
Equal to limitless space  
Bow down*



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## Preface

The verses contained in this book grew out of the ‘Lotus Heart’ project, where I set myself the task of versifying the [\*Visuddhimagga\*](#), the classic practice manual by Buddhagosa – or at least as much of it as was technically feasible. The results of that project can be downloaded from [this website](#), as well as from [Archive.org](#). I had gone into that project somewhat blindly, and soon realised I needed to do a lot more research to make sure that my interpretation of the *Visuddhimagga* was as accurate as possible. To that end, I started reading the collection of suttas from the Pali Canon as compiled at [SuttaCentral](#), and found myself particularly drawn to the translations by Bhikkhu Sujato. One thing quickly led to another, and before long I was trying my hand at versifications of selected excerpts from the Pali Canon. If nothing else, it has proved to be a wonderful way to embed the Buddhadharma at least a little further within my heart than it had been before. In the process, however, it has also given me a much deeper appreciation of the sublime way in which Buddhagosa was able to collate and synthesise an absolutely faithful and consistent exposition of the Buddha’s teachings. Every time I come across a sutta in the Pali Canon that has been referenced by Buddhagosa, I feel like I’ve found a piece of gold in the fabled [Jambu River](#). Some of those references are scattered through this work, but needless to say, there are precious nuggets of wisdom in every single verse within these pages. So what, then, does this wisdom entail?

In a [public talk](#) that was given by Lama Choedak Rinpoche in 2016, he mentions that Nirvana actually comes with very little attempt required – you only need to know what *not* to do. Yet, for most of us, this is something that seems to be much easier said than done. Why is this so? What is it about the way we view and interact with the world that makes it so difficult to restrain ourselves? Buddhagosa began his magnum opus by referencing the Jaṭāsutta, in which the Buddha is asked:

*“The inner and the outer tangle  
We are lost within confusion  
Blessed One, help us unscramble  
Who can pull apart delusion?” (p.198)*

The Buddha replies by saying that those who are well-grounded in virtue, who develop their mind through immersion and who sharpen their wisdom through insight, will succeed in pulling apart this tangle. But what exactly is this tangle in the first place? Notably, it’s a tangle that is separated into two parts, the *inner* and the *outer*. If we understand this as the tangled interaction that takes place between our inner and outer worlds, then the most obvious medium would be the six sense fields – the optic, aural, nasal, sapid, tactile and mental. These fields are exhaustively analysed by the Buddha in multiple contexts, as a means of breaking down our tormented notions of a fixed self. It’s a breathtaking display of transcendental logic that’s grounded in observable phenomena, and summed up in a very succinct formula: ‘eye consciousness arises dependent on the eye and sights,’ ‘ear consciousness arises dependent on the ear and sounds,’ and so on. The important thing to note here is that ‘eye consciousness’ refers to something internal, ‘sights’ are external, and the eye itself is a neutral medium between the two. It all seems so incredibly simple and obvious and yet, if we are to be brutally honest with ourselves, can we truly claim to know the eye as simply a lump of organic matter, sights as the rise and fall of phenomena beyond our control, and eye consciousness as manifesting from the impersonal interaction of these two? What about the rest of the senses? Therein lies our entanglement. To a certain extent, it’s an understandable delusion – we seem to be inside the very thing from which we must detach. However, as the verses contained in the following pages will show, we can shatter this illusion by managing our reactions. In other words, in order to dissolve it all, we only need to know what *not* to do.

M.H. – Japan



May all beings, near and far  
Know in this moment, who they are  
And in the future, and the past  
With certainty that's unsurpassed



## The Dart in the Heart

*An adaptation of the [Attadandasutta](#)*

Pursuit of pleasure causes war  
That people crave solutions for -  
Though stridently for peace, they call  
Their hands are ever wielding swords

Thus, peril stems from taking arms -  
A world intent on causing harm -  
And this is how I came to be  
Stirred with a sense of urgency

This population in a muddle  
Swimming in a little puddle -  
Seeing how they fought each other  
I was stricken deep with horror

In a world that's volatile  
With all in turmoil, all the while  
I only sought to be at ease  
Within a land that was at peace

And yet the people were disturbed  
And seeing that, I grew perturbed -  
But then within, I saw a dart  
So hard to see, stuck in the heart

For when that dart has been injected  
People run in all directions  
And yet when it's been plucked out  
Then they can stop, and settle down -

From all attachments in the world  
You must retreat, and not pursue them  
Having pierced through all the senses  
Train, then, for enlightenment -

Be truthful, humble, and polite  
Without deceit, and rid of slander  
Sages, thereby, without anger  
Cross the floods of avarice

Prevailing over laziness  
Abiding not in negligence  
A person aiming for Nirvana  
Does not stand for arrogance

So don't be led into deceit  
Or caught up in the love of form  
Completely comprehend conceit  
Be mindful of your deeds and more

Don't fantasise for what is old  
Or celebrate when something's new  
Don't grieve for what is running out  
Or cling to things that pull you in

For greed's the greatest flood of all  
And longing, therefore, is the wave -  
The basis, the compulsion, and  
The swamp of senses in the way -

The wise won't wander from the truth  
They only stand on solid earth  
And having yielded everything  
They thus abide with peace within -

Of knowledge, then, they are a master  
Independent in the Dharma  
Thus it is that they proceed  
In total freedom, then, from greed

The flood of senses has been crossed -  
The worldly chain that's in the way -  
And all their hope and grief is lost  
As bonds dissolve and fall away -

What came before, has disappeared  
And after that, there's nothing more  
If you don't grasp at anything  
You'll live in peace, for evermore

Without a sense of ownership  
Within the realm of name-and-form  
Not grieving for that which is not  
You'll have no loss, then, in the world

If you don't think of anything  
In terms of 'yours' or 'mine,' thereby  
Not finding anything therein  
There'll be no grief that "it's not mine" -

Not bitter, fawning, or disturbed  
As everything is unperturbed -  
For those who are unwavering  
Then that's the greatest benefit -

And those who are unstirred, will know  
There's no accomplishment of deeds  
And thus desist from further action  
So their home remains at peace -

A sage will never see themselves  
As better, worse, or as an equal -  
Void of clinging, thus they know  
There's no restart, or letting go

## O See This Fancy Mannequin

*An adaptation of the [Ratthapālatheragāthā](#)*

O see this fancy mannequin  
This body that is made of sores  
Diseased, and yet obsessed over  
Though none of it can last at all

O see this fancy mannequin  
Adorned with gems and jewellery  
A frame of bones encased in skin  
Made pretty by its clothes, therein

Its gilded feet and powdered face  
Its braided hair, and so much more  
Seduces fools, but not those who  
Are seeking thus the further shore

This rotting body all adorned  
Just like a painted makeup box  
Seduces fools, but not those who  
Are seeking thus the further shore

The hunter laid his snare, and yet  
The deer didn't spring the trap  
I took the bait and now I go  
To leave the hunter to bemoan

I see rich people in the world  
Who do not share what they have earned  
In greed, they hold onto their wealth  
While lusting ever after more

A king who conquers earth by force  
And rules the land from sea to sea  
Unsatisfied with worldly life  
Still hankers for the further shore

Not just the king, but others too  
Meet death with craving yet incessant  
Thus inflamed, they leave their corpse -  
No satisfaction from the senses

Relatives lament and cry  
"Alas! Our dearly loved has died!"  
They wrap the body in a shroud  
And burn it on a funeral mound

It's poked with stakes and burnt by fire  
As all its wealth is left behind  
And though the relatives surround  
No shelter, therein, can be found

And while his heirs enjoy his wealth  
He fares according to his deeds -  
For wealth won't follow when you die  
With wife and children left behind

There's no long life that comes from wealth  
Nor can it drive old age away -  
Short is this life, the sages say  
The only thing it knows is change

Both rich and poor thus feel its touch  
And fools and sages feel it too  
But fools lie stricken by their folly -  
Sages never tremble thus

For wisdom far surpasses wealth  
And wisdom gains the final goal -  
The ending of defilements, and  
The greatest peace that one can know

## The Quality That Gives You Pain

*An abridged adaptation of the [Cūladukkhakkhandhasutta](#)*

While the Buddha was abiding  
Near Kapilavatthu, then  
A certain Mahānāma went  
And put this question, then, to him -

“Now from your words, I have divined  
That greed and hatred and delusion  
Are corruptions of the mind -  
Despite this understanding, though

By those bad thoughts, I sometimes find  
My mind is thereby occupied -  
I wonder, then, what qualities  
That cause such thoughts, remain in me?”

To this, the Blessed One replied -  
“O Mahānāma, there remains  
A quality that gives you pain  
And this is why you’re still at home

With all your senses as abode -  
There’s little joy in sensual pleasures  
And a lot of pain and stress  
So even those with wisdom, then

If they do not achieve the bliss  
That is apart from sensual pleasures  
Or an even greater peace  
Then they can thus return to this -

But when they do achieve that bliss  
Or thus an even greater peace  
Then they do not return to this  
For when I was still unawakened

I had seen with wisdom, that  
‘There’s little joy in sensual pleasures  
And a lot of pain and stress’  
But while I didn’t know the bliss

That is apart from sensual pleasures  
Or an even greater peace  
So long I didn't thus announce  
That I would not return to this

But when I did achieve that bliss  
Or thus an even greater peace  
'Twas only then I could announce  
That I would not return to this -

So what is then the joy in senses?  
There are fivefold stimulations -  
Sights known by the eye, which are  
Desirable, agreeable

Arousing, likeable, and pleasant -  
Sounds known by the ear, which are  
Desirable, agreeable  
Arousing, likeable, and pleasant -

Smells known by the nose, which are  
Desirable, agreeable  
Arousing, likeable, and pleasant -  
Tastes known by the tongue, which are

Desirable, agreeable  
Arousing, likeable, and pleasant -  
Touch known by the body, that's  
Desirable, agreeable

Arousing, likeable, and pleasant -  
Such the fivefold stimulations  
And the happiness, therefrom  
And this is, thus, the joy in senses -

What is then the pain of senses?  
It's when people, thereby, work  
According to their skill or karma  
But they must face cold and heat

And all the dangers that can harm you -  
Like mosquitoes, wind, and reptiles  
And the risk of thirst and hunger -  
This is then the pain of senses

Present in the here and now -  
A mass of suffering, which is thus  
The fruit of sensual pleasures, then -  
And people also toil and strive

And make an effort, yet they fail  
To gather any wealth, thereby  
And if this happens, then they wail  
Lament, and beat their breast, and cry -

'Now all my efforts have been fruitless!'  
This, too, is the pain of senses  
Present in the here and now -  
A mass of suffering, which is thus

The fruit of sensual pleasures, then -  
And people also toil and sweat  
And make an effort, and succeed  
In building up their wealth, and yet

They go through pain and sadness, therefore  
When that wealth they must protect -  
'O how can I prevent my wealth  
From being robbed by kings or thieves

Consumed by fire, swept away  
By flood, or by my unloved heirs?'  
Yet even though they thus protect it  
Still it's robbed by kings or thieves

Consumed by fire, swept away  
By flood, or by their unloved heirs  
And when this happens, then they wail  
Lament, and beat their breast, and cry -

'What once was mine has disappeared!'  
And this, too, is the pain of senses  
Present in the here and now -  
A mass of suffering, which is thus

The fruit of sensual pleasures, then -  
And furthermore, then, for the sake  
Of sensual pleasures, kings will fight  
With kings, the rich will fight the rich

And people, too, will fight their neighbours  
Parents, too, will fight their children  
And the children fight their parents  
Siblings, too, will fight their siblings

And then friends will fight each other -  
Once they've started quarrelling  
Then they attack with fists and stones  
And rods and swords and weapons, which

Result in death, and deadly pain -  
And this, too, is the pain of senses  
Present in the here and now -  
A mass of suffering, which is thus

The fruit of sensual pleasures, then -  
And furthermore, then, for the sake  
Of sensual pleasures, they will don  
Their sword and shield, and other weapons

Plunging into battle, then  
With armies massed, upon both sides  
As swords and arrows slice away  
Their armoured limbs and bodies, which

Result in death, and deadly pain -  
And this, too, is the pain of senses  
Present in the here and now -  
A mass of suffering, which is thus

The fruit of sensual pleasures, then -  
And furthermore, then, for the sake  
Of sensual pleasures, they will break  
Into a house, and plunder wealth

And steal from others, thus, by stealth  
Engage in highway robbery  
And also, then, adultery -  
Then for these acts, they are arrested

And to punishment, subjected -  
Whipping, caning, also clubbing  
Cutting off the hands and feet  
And ears and nose, and fed to dogs

Impaled alive, and then beheaded -  
All these tortures and then more  
Result in death, and deadly pain  
And this, too, is the pain of senses

Present in the here and now -  
A mass of suffering, which is thus  
The fruit of sensual pleasures, then -  
And furthermore, then, for the sake

Of sensual pleasures, they engage  
In gross misconduct, thereby, of  
Their body, speech, and mind, therein  
And on their breakup, after death

They're reborn in a place of loss  
The underworld, or deepest hell -  
And this, then, is the pain of senses  
Rising in the lives to come -

So Mahānāma, thus remains  
The quality that gives you pain -  
And that is why you're still at home  
With all your senses as abode"

## No Dispute With the World

*An adapted excerpt from the [Madhupindikasutta](#)*

And then the mendicants approached  
The Venerable Mahākaccāna  
With a point for him to broach -  
“So by what doctrine does the Buddha

Not dispute, thus, with the world  
And how is it, then, that perceptions  
Not the Buddha underlie?”  
And so the Venerable replied -

“For judgements will beset us, when  
Perceptions thus diversify  
Yet if we don’t find anything, then  
Worth approving, welcoming

Or therein, thus, attaching to  
In that which they, therefrom, arise  
Then in itself, this is the end  
To tendencies that underlie

Of greed, aversion, views, and doubt  
The need to be reborn, and pride  
And fundamental ignorance  
And it’s the end of taking up

The rod and sword, the end of quarrels  
Arguments, and accusations  
And divisive speech, and lies -  
So this is where bad qualities

Will cease, thereby, with nothing left -  
For due to eye, and what it sees  
Then consciousness of eye arises  
Consonance of which is contact

This condition causes feeling  
What one feels, that one perceives  
What one perceives, one thinks about  
And thinking, then, diversifies

And once he has diversified  
A man is then beset with past  
And future and with present objects -  
Due to ear, and what it hears

Then consciousness of ear arises  
Consonance of which is contact  
This condition causes feeling  
What one feels, that one perceives

What one perceives, one thinks about  
And thinking, then, diversifies  
And once he has diversified  
A man is then beset with past

And future and with present objects -  
Due to nose, and what it smells  
Then consciousness of nose arises  
Consonance of which is contact

This condition causes feeling  
What one feels, that one perceives  
What one perceives, one thinks about  
And thinking, then, diversifies

And once he has diversified  
A man is then beset with past  
And future and with present objects -  
Due to tongue, and what it tastes

Then consciousness of tongue arises  
Consonance of which is contact  
This condition causes feeling  
What one feels, that one perceives

What one perceives, one thinks about  
And thinking, then, diversifies  
And once he has diversified  
A man is then beset with past

And future and with present objects -  
Due to body, and its touch  
Then body consciousness arises  
Consonance of which is contact

This condition causes feeling  
What one feels, that one perceives  
What one perceives, one thinks about  
And thinking, then, diversifies

And once he has diversified  
A man is then beset with past  
And future and with present objects -  
Due to mind, and its ideas

Consciousness of mind arises  
Consonance of which is contact  
This condition causes feeling  
What one feels, that one perceives

What one perceives, one thinks about  
And thinking, then, diversifies  
And once he has diversified  
A man is then beset with past

And future and with present objects -  
Where there's eye, and what it sees  
And consciousness of eye, as well  
Then in that case, we can discern

The evidence of contact, then  
And where there's contact, we will find  
The evidence of feeling, too  
And where there's feeling, we will find

Assertion of perception, then  
And with perception, we will find  
The evidence of thinking, too  
And where there's thinking, we will find

A being who's beset by judgements  
Which are, thereby, driven by  
Perceptions which diversify  
And so it goes for all the rest -

The ear, the nose, the tongue, the body  
And the mind as well, no less -  
And with no eye, or what it sees  
And with no optic consciousness

Then in that case we cannot find  
The evidence of contact, then  
And neither can we thus discover  
Feeling, or perception, or

The evidence of thinking, too  
And with no thinking, then there is  
No being who's beset by judgements  
Which are, thereby, driven by

Perceptions which diversify  
And so it goes for all the rest -  
The ear, the nose, the tongue, the body  
And the mind as well, no less -

So this is why the Buddha, then  
Has no dispute, thus, with the world  
And why it is, then, that perceptions  
Not the Buddha underlie"

# The Marks Upon a Man Supreme

*An adaptation of the [Lakkhanasutta](#)*

While the Buddha was abiding  
At Sāvattthī, in the Grove  
He took a seat upon his mat  
And to the mendicants, he spoke -

“Disciples, there are thirty-two-fold  
Marks upon a man supreme  
And one who thus possesses these  
Has one of twofold destinies -

If he stays home, he’ll be a king  
A monarch, thus, who turns the wheel  
Who’s principled in everything  
And has dominion on four sides

Achievement of stability  
Possession of the seven treasures  
And a thousand sons, heroic  
Crushing all his enemies -

And after conquering the land  
He reigns by fairest principles  
Not using either rod or sword -  
But if he takes the life gone forth

From lay life into homelessness  
He then becomes a Blessed One -  
A Buddha who’s awakened, and  
Has cast away the blinding veil

## **1. Well-Planted Feet**

In truth and conduct, and restraint  
In giving, sharing, taking precepts -  
Giving due respect, then, to  
His mother, father, and his elders

Thus he has the firmest stance -  
And by these deeds he goes to heaven  
And surpasses all the gods  
In span of life, and sovereignty

And sights and sounds, and all the senses  
Beauty, glory, and in mirth  
And after passing on from there  
He stands well-balanced on this earth -

The gathered sages then declare that -  
'There's no stopping one like this  
As layman or one on the path  
For that's the meaning of this mark -

For while at home, he can't be stopped  
He routs his foes, and can't be beaten  
Due to fruits, then, of these deeds  
He can't be quelled by any human -

And yet if he then goes forth  
With vision and renunciation  
He's the one that won't be stopped  
By any foe, outside or in -

By greed or hatred or delusion  
Māra, brahmin, or by god  
Or anyone within the world -  
For thus he is the Greatest One'

## **2. Wheels on the Feet**

In olden days, and in past lives  
He gave the people happiness  
Removing terror, and all danger  
Guarding and protecting them -

By means of this, he goes to heaven  
And enjoys the greatest mirth  
And on returning back to earth  
Upon his feet, two wheels are found

A thousand-spoked, and rimmed-around -  
The gathered sages then declare  
On knowing that these marks are there  
That he will have a following

And overcome his enemies  
And so the wheels are rimmed-around -  
If one such doesn't then go forth  
He'll roll the wheel, and rule the land

With vassals and aristocrats  
All flocking to his glory, then -  
But if he takes the life gone forth  
With vision and renunciation

Gods and humans, and the titans  
Centaurs, dragons, birds, and more  
Will all be flocking to his glory -  
Thus, he's honored by them all

### **3 – 5. Stretched Heels, Well-Formed Limbs and Long Fingers**

Then understanding death's dismay  
From killing creatures, he refrains  
And by that conduct, goes to heaven  
And enjoys the fruits therein -

And on returning back to earth  
Then these three marks, he thus obtains -  
His heels are stretched, Divine, and long  
And so too are his well-formed limbs

He's fair of arm, and youthful, too  
His fingers tender, soft and long -  
By these three marks of men supreme  
Then it is known his life is long -

For as a layman he lives long  
But longer still if he goes forth  
For there's no one who's able to  
Destroy his life before it's due -

No Māra, brahmin, or the gods  
Or anyone can overcome  
His mastery of psychic power -  
Such the signs when long life flowers

## **6. Seven Bulging Muscles**

Having offered sweetest flavors -  
Scrumptious food of every kind -  
From those good deeds, he will rejoice  
Within the Garden of Delight

And on returning back to earth  
He's rounded in the seven places -  
Both his hands, and both his feet  
And both his shoulders, furthermore

And then his chest is bulging, too  
And tender hands and feet are found -  
The gathered sages then expound -  
'He will receive delicious food, then

As a layman, is the sign  
But going forth, he'll get the same  
And even more, then, he will gain  
By cutting all the bonds of life'

## **7 – 8. Tender and Serried Hands**

Through charity and helping others  
Kindly speech, and equal treatment  
Bringing people, thus, together  
By this, then, he goes to heaven -

On returning back to earth  
The baby prince thereby obtains  
Such tender, serried hands and feet  
Imbued with grace, and beautiful

That with a royal retinue  
Abiding right across the land  
With gentle words, and seeking joy  
He'd implement good qualities -

But if he gives up sensual pleasures  
Teaching Dharma to the people  
Thus devoted, they'll reply  
And in the teaching they'll abide

### **9 – 10. Arched Feet and Upright Hair**

And so his words are meaningful  
And move the people with their reason  
Bringing benefit to all  
By offering up consistent teaching -

Then from those good deeds, he finds  
That heaven is within his reach  
Enjoying happiness there, as  
The fruit of all his wondrous speech

That blesses people with its meaning -  
On return, two marks are found  
Of greatness and supremacy  
Of upright hair, and well-shaped ankles

Swollen up with flesh and blood  
Encased in skin above the feet -  
If that sort then lives in the home  
He thus becomes the most supreme

Of those who savour sensual pleasure  
After that, then he'll proceed  
As master all across the land -  
But if he gives up sensual pleasures

Going forth, renunciate  
The ultimate of Truths, he learns  
And there'll be none who can outdo him  
Having mastered all the world

### **11. Antelope Calves**

And in profession, knowledge, deeds  
And in the conduct of all beings  
He considers what is best  
And what's the swiftest way to learn -

Directly thus, without delay  
He teaches only harmlessness  
From having done the skillful deeds  
Whose outcome, thus, is happiness -

And for this reason, then he goes  
To heaven, after passing on  
Enjoying happiness there, as  
The fruit of all his wondrous deeds

And on returning back to earth  
His calves are sleek and prominent  
Well-formed, in graceful spirals, too  
And covered in soft, rising hair

They're called the 'calves of antelope'  
And it's the mark of swift success  
And all his household wishes, then  
Not going forth, will soon be his -

But if he takes the life gone forth  
With vision and renunciation  
Soon this Noble One will find  
The state which leaves desire behind

## **12. Delicate Skin**

In olden days, and in past lives  
Thus, keen to learn and understand  
He waited on renunciates  
And asked them questions, and then heeded

Their discourse with pure intent -  
And owing to that wondrous deed  
Of thus acquiring wisdom, then  
He finds himself abiding, thus

In heaven, after passing on  
Enjoying happiness there, as  
The fruit of all his skillful deeds -  
Upon returning back to earth

His human skin is delicate  
And at his birth the sages say -  
'Of lordly matters, he'll discern -  
If one such doesn't then go forth

He'll roll the wheel and rule the land  
Among the worldly and the wise  
And no one better will be found -  
But if he takes the life gone forth

With vision and renunciation  
Gaining wisdom that's supreme  
This one of vast intelligence  
Will thus attain awakening'

### **13. Golden Skin**

Fixated on good will, he gave  
The finest cloth, soft to the touch  
Just like a god who drenches rain  
Upon this broad, abundant earth -

From doing this, he goes to heaven  
And enjoys the fruits of deeds  
Then on return, he thereby gains  
A form that shines like honey-gold

If that man then stays in the house  
Declining, thereby, to go forth  
He conquers and gains rulership  
Upon this vast, abundant earth

He thus obtains the finest cloth  
So delicate and soft to touch  
And he receives the finest robes  
Made of the most exquisite cloth -

But if he takes the life gone forth  
He thus obtains the greatest garments  
From the fruit of karma past -  
For what's been done is never lost

#### **14. Possessing a Foreskin**

In olden days, and in past lives  
He reunited long-lost friends  
And kin that had been separated  
Joyfully uniting them -

And by these deeds he goes to heaven  
And enjoys the greatest mirth  
And on returning back to earth  
A foreskin, then, has been bequeathed

And as a king, he sires sons  
That number in the thousands, who  
Are valiant and full of courage  
Crushing all his enemies

And thus he is a layman's joy  
Who rules by fairest principle  
With kindly speech and conduct, too -  
But if he takes the life gone forth

Then he will have a lot more sons  
Who live according to the path  
As lay folk or renunciates -  
For that's the meaning of this mark

#### **15 – 16. Equal Proportions and Touching the Knees**

Examining the many folk  
He weighs and judges, then, each case -  
'For that is what this one deserves' -  
And so it is he arbitrates

And after passing on from there  
He finds that heaven's in his reach  
Enjoying happiness there, as  
The fruit of all his thoughtful deeds -

And when he then returns to earth  
And stands upright, then, without bending  
He can reach down to both knees -  
And from the fruit of other deeds

His girth is of the greatest tree -  
The gathered sages then decree -  
'And thus the young prince will obtain  
The many items laymen need

And then indulge the many pleasures  
For his mind and for his health -  
But if he gives up sense enjoyments  
He will gain the greatest wealth'

### **17 – 19. A Lion's Chest, Filled Out Shoulders and a Cylindrical Torso**

And thus it is his wish is this -  
'For how may others not decline  
In ethics, faith, intelligence  
In giving, teachings, and all else

In coin and grain, and fields and land  
In children, partners, and success  
In family, and friends as well  
In beauty, strength and happiness?'

And as he longs for their success  
As of a lion, is his chest  
Between the shoulders, he's filled out  
His torso is cylindrical -

For due to all his well-done deeds  
He has that sign of non-decline  
And even as a layman, then  
He grows in money and in grain

In wives, in children, and success -  
But once gone forth, and owning nothing  
Yet, thereby, there's no decline  
In ethics, learning, and in faith

In wisdom and in giving, too  
And all of this will be Divine  
When he attains awakening -  
For that will also not decline

## **20. Ridged Taste Buds**

And not with fist or rod or stone  
Or sword, or beating one to death  
Or thus by bondage, or by threats  
Did he bring harm to anyone -

So after passing on from there  
He finds that heaven's in his reach  
Enjoying happiness there, as  
The fruit of all his loving deeds -

With taste receptors prominent  
In distributing his nutrition  
When he then returns to earth  
His taste receptors, thus, are ridged

And therefore he is rarely ill  
And always, thus, digesting well  
Which suits, according to the station  
Government, or meditation -

Clever prophets thus declare -  
'His happiness will travel far  
As layman or renunciate -  
For that's the meaning of this mark'

## **21 – 22. Indigo Eyes and a Cow's Eyelashes**

With not a glare, or glance awry  
And no averting of the eyes  
Straightforwardly, he reaches out  
By gazing, thus, with kindly eyes

In higher rebirths, he enjoys  
The fruits of this, rejoicing there -  
And once he has returned to earth  
His eyes are indigo, and fair

With lashes long, as of a cow -  
The sages who are gathered there  
And expert in such eyes declare that -  
'He'll be seen with kindly eyes

And as a Monarch of the Wheel  
He'll be regarded and beloved  
By all the people in his realm -  
But if he takes the life gone forth

He'll be regarded and beloved  
By monks, and nuns, and lay folk, too  
And all the gods within his realm -  
For thus the world of pain he quells'

### **23. A Crown Like a Turban**

Among the people of good conduct  
He is thus the leader, then  
Devoted to a life of truth  
Among the principled, therein

By giving, sharing, taking precepts -  
Giving due respect, then, to  
His mother, father, and his elders  
Joyfully, with head held high -

And after leading thus, he then  
Abides in heaven, for a while  
And once he has returned from there  
He gains a head with turban crowned -

The gathered sages then declare -  
'He'll be a leader of the people  
In behaviour, as before  
And they will offer gifts to him -

If he is an aristocrat  
And shows good conduct, in the way  
Of body, speech and mind, therein  
The people's service, he will gain -

But if he takes the life gone forth  
He'll be proficient in the Dharma  
Gaining many followers -  
For that's the meaning of this mark'

## **24 – 25. One Hair Per Pore, and a Tuft**

In past lives, to his promise true  
With no forked tongue, he shunned all lies  
And never breaking, thus, his word  
His speech was always realised -

And after passing on from there  
He finds that heaven's in his reach  
Enjoying happiness there, as  
The fruit of all his careful speech

And once he has enjoyed the fruits  
Of those good deeds, and he returns  
A tuft so very white, like wool  
Grows prettily between his brows

And on his body, also then  
One hair per pore will thus appear -  
There's never two, but only one  
And gathered sages then declare -

'A man like this, with tuft and hair  
Distinct, and thus so prominent  
Will have abundant devotees -  
And even as a layman, then

He'll gain adherents far and wide  
Due to the power of his deeds  
Performed in past becoming, then -  
But once gone forth, and owning nothing

As a Buddha, he will gain  
The loyalty of monks and nuns -  
And lay folk, gods, and everyone  
Will then devoutly follow him'

## **26–27. Forty Gapless Teeth**

He utters no divisive words  
That separate a unity  
Nor does he foster a division  
Or then instigate dissension -

Speaking words of harmony  
Uniting those who are divided  
Thus he casts aside the quarrels  
Which exist among the people

And rejoices in reunion -  
In good rebirths, he enjoys  
The fruits of all his deeds, as well  
And when he then returns to earth

His teeth are gapless, and close-set  
With forty standing prominent -  
The gathered sages then declare -  
'If he is an aristocrat

He'll be a ruler of the land  
And those who are his retinue  
Will thus be indivisible -  
But if he takes the life gone forth

Ascetic and immaculate  
His retinue will thus be filled  
With monks and nuns and deities -  
And all of them unshakable'

## **28 – 29. A Large Tongue and the Voice of Divinity**

He never says a loud harsh word  
Insulting, quarrelsome, or rude  
That causes harm, or hurts someone  
And thus his speech is courteous

And to the mind, his words are dear  
They strike the heart, and please the ear  
And from this perfect verbal conduct  
He enjoys the fruits in heaven -

Then on his return to earth  
His voice is of Divinity  
His tongue is, thereby, long and wide  
His speech compelling, when applied -

And even as a householder  
A ruler, thus, of all the land  
His speech invites prosperity -  
But if he takes the going forth

And shares the knowledge of the path  
With monks and nuns and lay folk, too  
And gods and titans, of all worlds  
Then by his words they'll be compelled

### **30. A Lion-Like Jaw**

Avoiding nonsense, thus, or babble  
So his speech is not unbound  
Accordingly, he casts aside  
Whatever is not truly wise

And in this way, he thus promotes  
The joy and welfare of the people -  
From this perfect verbal conduct  
He enjoys the fruits in heaven

Then on his return to earth  
He gains a wondrous jaw that's like  
The finest of the jungle beasts -  
The gathered sages then repeat -

'He'll be a king you can't defeat  
A mighty ruler of mankind  
And equal to the best in heaven  
Just like Indra, greatest ever -

If he takes the life gone forth  
He's one that won't be beaten, either  
By a foe, outside or in -  
By greed, or hatred, or delusion

Māra, brahmin, or by god  
Or anyone within the world -  
For thereby he illuminates  
The world in every single way'

### 31 – 32. Perfectly Even, White Teeth

Abandoning wrong livelihood  
His way of life is pure and good  
Accordingly, he casts aside  
Whatever is not truly wise

And in this way, he thus promotes  
The joy and welfare of the people -  
Having thus engaged in conduct  
Which is truly beneficial

He enjoys the fruits in heaven -  
And on his return to earth  
And with the ripening of his deeds  
He then obtains a gleaming set

Of perfect, even, bright, white teeth -  
The gathered sages then decree -  
'With twice-born teeth, so white and even  
And, thereby, so bright and clean

His retinue will be pristine -  
As king, his people will be pure  
And when he rules across the land  
There'll be no harm, then, any more

And in this way, he will promote  
The welfare, thus, of everyone -  
But if he takes the going forth  
As an ascetic, free of ill

The veil gone, his passions quelled  
With no more stress and weariness  
He'll see this world, and thus the next -  
And those who do his bidding, then

Both lay folk and renunciates  
Will shake off wickedness and blame -  
These people, thus, will cast away  
All sin, corruptions, and all stains” -

Thus, having understood the marks  
Exhibited by men supreme  
The mendicants were satisfied  
With what the Sage had thus described

## The Fourfold Base of Mindfulness

*An adaptation of the [Mahāsatipatthānasutta](#) / [Satipatthana Sutta](#)*

While the Buddha was abiding  
At Kammāsadamma, then  
He took a seat upon his mat  
And thus addressed the mendicants -

“O mendicants, there’s just one way  
To gain the deepest purity  
The overcoming of all sorrow  
Lamentation, pain, and grief

Destruction of all suffering, and  
Attainment of the perfect path -  
Unveiling of Nirvana, thus  
The fourfold base of mindfulness -

To do this, then, the mendicant  
Observes the aspects of the body  
Keen, aware, and mindfully  
Abandoning their hate and greed -

Observes the aspects of sensations  
Keen, aware, and mindfully  
Abandoning their hate and greed -  
Observes the aspects of the mind, then

Keen, aware, and mindfully  
Abandoning their hate and greed -  
Observes the mind and its conditions  
Keen, aware, and mindfully

Abandoning their hate and greed -  
So how, then, does a mendicant  
Observe the aspects of the body?  
Having gone, then, to the wood

The root of tree, or empty hut  
They sit cross-legged, on the earth  
And keep their body, thus, erect  
And set their mindfulness in front -

Then ever mindful, they breathe in  
And ever mindful, they breathe out -  
And when their breathing-in is heavy  
Then they know that it is heavy

When their breathing-out is heavy  
Then they know that it is heavy -  
When their breathing-in is subtle  
Then they know that it is subtle

When their breathing-out is subtle  
Then they know that it is subtle -  
Thus it is, they train like this -  
'The breath goes in throughout the body

And goes out throughout the body -  
Breathing in, I calm the body  
Breathing out, I calm the body' -  
Like a skillful carpenter

Who, when their cuts are deep, they know  
'I'm cutting deep into this wood'  
And when they're shallow, then they know  
'This cut is shallow in the wood' -

And so it is that one observes  
The body, then, internally  
And also, thus, externally  
And both inside and out, as well -

One sees the body, then, therefore  
As liable to rise, or fall  
And liable to both, as well -  
Or mindfulness then has the thought -

'This body, thereby, just exists  
For knowledge, thus, and mindfulness' -  
And so they live detached, therein  
To nothing in the world, they cling -

And furthermore, the mendicant  
When they are walking, they will know that  
'I am walking, here and now' -  
When they are standing, they will know that

'I am standing, here and now' -  
When they are sitting, they will know that  
'I am sitting, here and now' -  
And when they're lying down, they know that

'I am lying down, right now' -  
So of whatever action, then  
They are engaged, or hence display  
The mendicant is thus aware -

And so it is that they observe  
The body, then, internally  
And also, thus, externally  
And both inside and out, as well -

They see the body, then, therefore  
As liable to rise, or fall  
And liable to both, as well -  
Or mindfulness then has the thought -

'This body, thereby, just exists  
For knowledge, thus, and mindfulness' -  
And so they live detached, therein  
To nothing in the world, they cling -

And furthermore, the mendicant  
When going out, and coming back  
Will act with clear comprehension -  
Looking straight, and to the side

When bending and extending limbs  
And bearing, thus, the bowl and robes -  
When eating, drinking, chewing, tasting  
Urinating, defecating

Walking, standing, sitting, sleeping  
Waking, speaking, silent-keeping -  
Thus in these, there is no careless  
Situational awareness -

So it is that they observe  
The body, then, internally  
And also, thus, externally  
And both inside and out, as well -

They see the body, then, therefore  
As liable to rise, or fall  
And liable to both, as well -  
Or mindfulness then has the thought -

'This body, thereby, just exists  
For knowledge, thus, and mindfulness' -  
And so they live detached, therein  
To nothing in the world, they cling -

And furthermore, the mendicant  
Investigates their body, then  
From head to toe, and back again  
As full of filth, and wrapped in skin -

'For in this body, thus, there are  
The head hair, and the body hair  
The teeth, the nails, the flesh, and skin  
The bones, the sinews, marrow, kidney

Heart and liver, midriff, spleen  
The lungs, intestines, mesentery  
And the undigested food -  
The feces, bile, the phlegm, and pus

The blood, the fat, the sweat, and tears  
The grease, saliva, snot, and urine' -  
Just as if the body was  
A double-mouthed provision bag

And filled with many kinds of grain -  
With rice and wheat, and mung beans, too  
And peas, and sesame as well -  
And then a person, sharp of sight

Examined all the grain within -  
'So this is rice, and this is wheat  
And these are mung beans, these are peas  
And lastly, there is sesame' -

And so it is that they observe  
The body, then, internally  
And also, thus, externally  
And both inside and out, as well -

They see the body, then, therefore  
As liable to rise, or fall  
And liable to both, as well -  
Or mindfulness then has the thought -

'This body, thereby, just exists  
For knowledge, thus, and mindfulness' -  
And so they live detached, therein  
To nothing in the world, they cling -

Then mendicants should thus review  
Their body, then, however placed  
And in whatever way disposed  
As made up of the elements

For in this body, there are four -  
The earth and water elements  
And then the fire element  
And then the element of air -

For therefore, it is just as though  
A clever butcher killed a cow  
And waited at the crossroads with  
The cow cut into bits of meat -

He doesn't think "I'm selling cow"  
Or "They are taking cow away" -  
Instead, he thinks "I'm selling meat"  
Or "They are taking meat away" -

And so the mendicant observes  
The body, then, internally  
And also, thus, externally  
And both inside and out, as well -

They see the body, then, therefore  
As liable to rise, or fall  
And liable to both, as well -  
Or mindfulness then has the thought -

'This body, thereby, just exists  
For knowledge, thus, and mindfulness' -  
And so they live detached, therein  
To nothing in the world, they cling -

And furthermore, then, if they see  
A body in a charnel ground  
Which has been dead a day or two  
That's bloated, livid, festering

They then compare it to themselves -  
'This body, therefore, is the same  
And from that fate, I can't escape' -  
And if the corpse is being devoured

By crows, and hawks, and jackals, thus  
And tigers, worms, and maggots, too  
They then compare it to themselves -  
'This body, therefore, is the same

And from that fate, I can't escape' -  
And if they see a skeleton  
With strips of flesh, and caked in blood  
And only held by sinews, thus

They then compare it to themselves -  
'This body, therefore, is the same  
And from that fate, I can't escape' -  
And if they see a skeleton

Just caked in blood, and held by sinews  
They compare it to themselves -  
'This body, therefore, is the same  
And from that fate, I can't escape' -

And if they see a skeleton  
Completely rid of flesh and blood  
And only held by sinews, thus  
They then compare it to themselves -

'This body, therefore, is the same  
And from that fate, I can't escape' -  
And if they see a skeleton  
Reduced to disconnected bones

All scattered near and far, therein -  
A hand-bone here, and there a shin  
A foot-bone here, and there a hip  
A thigh-bone here, and there a rib

An arm-bone here, and there a back  
A jaw-bone here, and there a neck  
And here a tooth, and there the skull -  
They then compare it to themselves -

'This body, therefore, is the same  
And from that fate, I can't escape' -  
And if they see a body thrown -  
Reduced down to a heap of bones

All bleached, and white, and just like shells  
They then compare it to themselves -  
'This body, therefore, is the same  
And from that fate, I can't escape' -

And if they see a body thrown -  
A pile, then, of decrepit bones  
That's been there for a year or two  
They then compare it to themselves -

'This body, therefore, is the same  
And from that fate, I can't escape' -  
And if they see a body thrown -  
But now it is just rotted bones

And powder, crumbled into dust  
They then compare it to themselves -  
'This body, therefore, is the same  
And from that fate, I can't escape' -

And so it is that they observe  
The body, then, internally  
And also, thus, externally  
And both inside and out, as well -

They see the body, then, therefore  
As liable to rise, or fall  
And liable to both, as well -  
Or mindfulness then has the thought -

'This body, thereby, just exists  
For knowledge, thus, and mindfulness' -  
And so they live detached, therein  
To nothing in the world, they cling -

And thus it is the mendicant  
Observes the aspects of the body -  
How, then, does a mendicant  
Observe the aspects of sensations?

It's when they experience  
A pleasant feeling, and they know -  
'I feel a pleasant feeling now'  
And it's when they experience

A painful feeling, and they know -  
'I feel a painful feeling now'  
And it's when they experience  
A neutral feeling, and they know -

'I feel a neutral feeling now' -  
And it's when they experience  
A pleasant feeling of the flesh  
And thus they are aware of this

And it's when they experience  
A pleasant feeling of abstention  
And they are aware of this  
And it's when they experience

A painful feeling of the flesh  
And thus they are aware of this  
And it's when they experience  
A painful feeling of abstention

And they are aware of this  
And it's when they experience  
A neutral feeling of the flesh  
And thus they are aware of this

And it's when they experience  
A neutral feeling of abstention  
And they are aware of this -  
And so it is that they observe

Sensations, then, internally  
And also, thus, externally  
And both inside and out, as well -  
They see sensations, then, therefore

As liable to rise, or fall  
And liable to both, as well -  
Or mindfulness then has the thought -  
'Sensations, thereby, just exist

For knowledge, thus, and mindfulness' -  
And so they live detached, therein  
To nothing in the world, they cling -  
And thus it is the mendicant

Observes the aspects of sensations -  
How, then, does a mendicant  
Observe the aspects of the mind?  
It's when ascetics understand

A mind with greed, as 'mind with greed'  
And that which has no greed, then as  
A 'mind that has no greed, therein' -  
They understand a mind with hate

As 'mind with hate,' and that with none  
As 'mind which has no hate, therein' -  
They understand deluded mind  
As 'mind that is deluded,' then

And mind without delusion, thus  
As, 'mind without delusion,' then -  
They understand constricted mind  
As 'mind that is constricted,' then

And mind that is distracted, thus  
As 'mind that is distracted,' then -  
They understand expansive mind  
As 'mind that is expansive,' then

And unexpansive mind, then, as  
An 'unexpansive mind,' therein -  
They know a mind that's not supreme  
As thus a 'mind that's not supreme'

And mind that is supreme, then as  
A 'mind that is supreme,' therein -  
They know the mind that's concentrated  
As a 'mind that's concentrated'

And the mind unconcentrated  
As a 'mind unconcentrated' -  
And then finally they know  
The liberated mind as such

And unfreed mind as 'unfreed mind' -  
And so it is that they observe  
The mind, therefore, internally  
And also, thus, externally

And both inside and out, as well -  
They thus observe the mind, therefore  
As liable to rise, or fall  
And liable to both, as well -

Or mindfulness then has the thought -  
'And so the mind, then, just exists  
For knowledge, thus, and mindfulness' -  
And so they live detached, therein

To nothing in the world, they cling -  
And thus it is the mendicant  
Observes the aspects of the mind -  
And how, then, does a mendicant

Observe the mind and its conditions?  
It's when they observe, thereby  
The aspects of conditions, then  
According to the hindrances -

And so when sense desire is present  
Then they know that it is present  
When there's no desire inside  
They know there's no desire inside -

They know how such desire arises  
And how it is given up  
And once it has been given up  
They know its future non-arising -

And when ill-will, then, is present  
Then they know that it is present  
When there's no ill-will inside  
They know there's no ill-will inside -

They know how such ill-will arises  
And how it is given up  
And once it has been given up  
They know its future non-arising -

And when sloth and torpor's there  
They know that sloth and torpor's there  
When sloth and torpor is not there  
They know, therefore, that it's not there -

They know how sloth and torpor rises  
And how it is given up  
And once it has been given up  
They know its future non-arising -

And when guilt and turmoil's there  
They know that guilt and turmoil's there  
When guilt and turmoil is not there  
They know, therefore, that it's not there -

They know how guilt and turmoil rises  
And how it is given up  
And once it has been given up  
They know its future non-arising -

And when doubt is thereby present  
Then they know that it is present  
When there is no doubt inside  
They know there is no doubt inside -

They know how doubt, therefore, arises  
And how it is given up  
And once it has been given up  
They know its future non-arising -

So it is that they observe  
The mind and its conditions, then  
Internally, externally  
And both inside and out, as well -

They thus observe conditions, then  
As liable to rise, or fall  
And liable to both, as well -  
Or mindfulness then has the thought -

'And so conditions just exist  
For knowledge, thus, and mindfulness' -  
And so they live detached, therein  
To nothing in the world, they cling -

And thus it is the mendicant  
Observes the aspects of conditions  
With regard to hindrances -  
And furthermore, the mendicant

Will thus observe the aspects of  
Conditions, then, according to  
The grasping aggregates, therein  
And so they, therefore, contemplate -

'So this is what is known as form  
And this is then its origin  
And this is then the end of form -  
And this what is known as feeling

This is then its origin  
And this is then the end of feeling -  
This is what is called perception  
This is then its origin

And this is, then, perception's end -  
And these are what are called formations  
This is then their origin  
And this is, then, formations' end -

And this is what is consciousness  
And this is then its origin  
And this, the end of consciousness' -  
And so it is that they observe

The mind and its conditions, then  
Internally, externally  
And both inside and out, as well -  
They thus observe conditions, then

As liable to rise, or fall  
And liable to both, as well -  
Or mindfulness then has the thought -  
'And so conditions just exist

For knowledge, thus, and mindfulness' -  
And so they live detached, therein  
To nothing in the world, they cling -  
And thus it is the mendicant

Observes specific aspects of  
Conditions, then, according to  
The grasping aggregates, therein -  
And furthermore, the mendicant

Will thus observe the aspects of  
Conditions, then, according to  
The sixfold senses, thus, in the  
Internal and external fields -

They know the eye and sights, therein  
And thus the fetter that arises  
That's dependent on them both -  
They know, then, how the fetter rises

And how it is given up  
And once it has been given up  
They know its future non-arising -  
And they know the ear, and sounds

And thus the fetter that arises  
That's dependent on them both -  
They know, then, how the fetter rises  
And how it is given up

And once it has been given up  
They know its future non-arising -  
And they know the nose, and odours  
And the fetter that arises

That's dependent on them both -  
They know, then, how the fetter rises  
And how it is given up  
And once it has been given up

They know its future non-arising -  
And they know the tongue, and flavours  
And the fetter that arises  
That's dependent on them both -

They know, then, how the fetter rises  
And how it is given up  
And once it has been given up  
They know its future non-arising -

And they know the body, and  
Its objects of tactility  
And thus the fetter that arises  
That's dependent on them both -

They know, then, how the fetter rises  
And how it is given up  
And once it has been given up  
They know its future non-arising -

And they know the mind, then, and  
Its objects of mentality  
And thus the fetter that arises  
That's dependent on them both -

They know, then, how the fetter rises  
And how it is given up  
And once it has been given up  
They know its future non-arising -

So it is that they observe  
The mind and its conditions, then  
Internally, externally  
And both inside and out, as well -

They thus observe conditions, then  
As liable to rise, or fall  
And liable to both, as well -  
Or mindfulness then has the thought -

'And so conditions just exist  
For knowledge, thus, and mindfulness' -  
And so they live detached, therein  
To nothing in the world, they cling -

And thus it is the mendicant  
Observes specific aspects of  
Conditions, then, according to  
The sixfold senses, thus, in the

Internal and external fields -  
And furthermore, the mendicant  
Will thus observe the aspects of  
Conditions, then, according to

The sevenfold awakening  
Components of enlightenment -  
So when the first awakening  
Component, thus, of *mindfulness*

Is present in the mendicant  
They understand that it is present -  
And when mindfulness is absent  
Then they know that it's not there -

They know, then, how it rises, and  
Attains fulfilled development -  
And when the next awakening  
Component of *investigation*

Happens in the mendicant  
They understand that it is present -  
When investigation's absent  
Then they know that it's not there -

They know, then, how it rises, and  
Attains fulfilled development -  
And when the next awakening  
Component, thus, of *energy*

Is present in the mendicant  
They understand that it is present -  
And when energy is absent  
Then they know that it's not there -

They know, then, how it rises, and  
Attains fulfilled development -  
And when the next awakening  
Component, thus, of *rapture*, then

Is present in the mendicant  
They understand that it is present -  
And when rapture, thus, is absent  
Then they know that it's not there -

They know, then, how it rises, and  
Attains fulfilled development -  
And when the next awakening  
Component of *tranquillity*

Is present in the mendicant  
They understand that it is present -  
When tranquillity is absent  
Then they know that it's not there -

They know, then, how it rises, and  
Attains fulfilled development -  
And when the next awakening  
Component of *immersion*, then

Is present in the mendicant  
They understand that it is present -  
When immersion, thus, is absent  
Then they know that it's not there -

They know, then, how it rises, and  
Attains fulfilled development -  
And when the last component, then  
Of *equanimity*, thereby

Is present in the mendicant  
They understand that it is there -  
When equanimity is absent  
Then they know that it's not there -

They know, then, how it rises, and  
Attains fulfilled development -  
And so it is that they observe  
The mind and its conditions, then

Internally, externally  
And both inside and out, as well -  
They thus observe conditions, then  
As liable to rise, or fall

And liable to both, as well -  
Or mindfulness then has the thought -  
'And so conditions just exist  
For knowledge, thus, and mindfulness' -

And so they live detached, therein  
To nothing in the world, they cling -  
And thus it is the mendicant  
Observes specific aspects of

Conditions, then, according to  
The sevenfold awakening  
Components of enlightenment -  
And furthermore, the mendicant

Will thus observe the aspects of  
Conditions, then, according to  
The fourfold noble truths, therein -  
For thus it is, they truly know, that

'This is suffering,' in accord  
With truth, and with reality -  
And thus it is, they truly know, that  
'This is suffering's origin'

Concordant with reality -  
And thus it is, they truly know, that  
'Suffering has cessation, then'  
Concordant with reality -

And thus it is, they truly know, that  
'This is then the pathway to  
Cessation of all suffering, thus'  
Concordant with reality -

So in this manner, they observe  
The mind and its conditions, then  
Internally, externally  
And both inside and out, as well -

They thus observe conditions, then  
As liable to rise, or fall  
And liable to both, as well -  
Or mindfulness then has the thought -

'And so conditions just exist  
For knowledge, thus, and mindfulness' -  
And so they live detached, therein  
To nothing in the world, they cling -

And thus it is the mendicant  
Observes specific aspects of  
Conditions, then, according to  
The fourfold noble truths, therein -

And whosoever practices  
This fourfold base of mindfulness  
For seven years, can thus expect, then  
One of two results, thereby -

The highest knowledge, here and now  
Or if there is, therein, some clinging  
Then the fruit of non-returning -  
Let alone for seven years -

Whosoever practices  
This fourfold base of mindfulness  
Thus, in this way, for six, or five  
Or four, or three, or two, or just

A single year, thereby, or even  
Just a month or two, or just  
A fortnight, or just seven days  
Can count on one of two results -

The highest knowledge, here and now  
Or if there is, therein, some clinging  
Then the fruit of non-returning -  
Due to this, then, it was said -

'O mendicants, there's just one way  
To gain the deepest purity  
The overcoming of all sorrow  
Lamentation, pain, and grief

Destruction of all suffering, and  
Attainment of the perfect path -  
Unveiling of Nirvana, thus  
The fourfold base of mindfulness'" -

Then, having heard the discourse on  
The fourfold base of mindfulness  
The mendicants were gladdened by  
The freedom that had been described

## The End of Craving

*An adapted excerpt from the end of the [Mahātanhāsaṅkhasutta](#)*

“When monks return from their almsround  
They sit cross-legged on the ground  
And keep their body, thus, erect  
And set their mindfulness in front -

They give up greed, then, for the world  
And meditate with no desire  
And thus their mind, they purify -  
Discarding ill-will, then, as well

They meditate with no ill-will  
With sympathy for every being  
So their mind is fully cleaned -  
Discarding sloth and torpor, too

They meditate with neither one -  
Perceiving light, they are aware  
And so their mind is thereby clear -  
They give up guilt and turmoil, too

And meditate with neither one -  
They're filled with peace, thereby, inside  
And thus their mind is purified -  
They give up doubt, therefore, as well

And meditate with certainty  
Convinced, thus, of their skillful deeds  
And so their mind is purified -  
Discarding, thus, the hindrances

Secluded, then, from sense desire  
And also from unskillful deeds  
They enter in the first absorption  
Of the rapture and the bliss, then

Which is born, thus, of seclusion -  
Mind in placement and connected -  
When this placement and connection  
Is then stilled, the mendicant

Will enter in the next absorption  
Of the rapture and the bliss, then  
Which is born, thus, of immersion -  
Clarity and mind at one

Without the placement and connection -  
As this rapture fades away  
They enter in the third absorption  
Filled with equanimity

Attentive, blissful, and aware  
Of which the noble ones declare -  
“Equanimous and mindful, thus  
The wise one meditates in bliss” -

Then with the end of pleasure, pain  
And also happiness and sadness  
Then they enter and remain  
Within the fourth absorption, in

Neutrality and mindfulness -  
And when their eyes perceive a sight  
Then if it's pleasant, there's no lust  
And if it's not, there's no aversion

So with mindfulness established  
And a boundlessness of heart  
They understand the final freedom  
Where unskillful qualities

Without remainder, thereby cease -  
They drop attachment and aversion  
In response to all sensations -  
Pleasant, painful, thus, or neutral -

Not approving, then, or clinging  
Their delight in feeling ceases  
When delight in feeling ceases  
Then their grasping ceases, too

And when their grasping ceases, then  
Repeat existence ceases, too  
And when repeat existence ceases  
There's cessation, then, of birth

And with cessation, thus, of birth  
Then ageing, death, and lamentation  
Sorrow, pain, despair, and grief  
Will also, thereby, then surcease -

And such is therefore the cessation  
Of this mass of suffering, thus -  
And when their ears discern a sound  
Then if it's pleasant, there's no lust

And if it's not, there's no aversion  
So with mindfulness established  
And a boundlessness of heart  
They understand the final freedom

Where unskillful qualities  
Without remainder, thereby cease -  
They drop attachment and aversion  
In response to all sensations -

Pleasant, painful, thus, or neutral -  
Not approving, then, or clinging  
Their delight in feeling ceases  
When delight in feeling ceases

Then their grasping ceases, too  
And when their grasping ceases, then  
Repeat existence ceases, too  
And when repeat existence ceases

There's cessation, then, of birth  
And with cessation, thus, of birth  
Then ageing, death, and lamentation  
Sorrow, pain, despair, and grief

Will also, thereby, then surcease -  
And such is therefore the cessation  
Of this mass of suffering, thus -  
And when their nose detects an odour

If it's pleasant, there's no lust  
And if it's not, there's no aversion  
So with mindfulness established  
And a boundlessness of heart

They understand the final freedom  
Where unskillful qualities  
Without remainder, thereby cease -  
They drop attachment and aversion

In response to all sensations -  
Pleasant, painful, thus, or neutral -  
Not approving, then, or clinging  
Their delight in feeling ceases

When delight in feeling ceases  
Then their grasping ceases, too  
And when their grasping ceases, then  
Repeat existence ceases, too

And when repeat existence ceases  
There's cessation, then, of birth  
And with cessation, thus, of birth  
Then ageing, death, and lamentation

Sorrow, pain, despair, and grief  
Will also, thereby, then surcease -  
And such is therefore the cessation  
Of this mass of suffering, thus -

And when their tongue, a flavour savours  
If it's pleasant, there's no lust  
And if it's not, there's no aversion  
So with mindfulness established

And a boundlessness of heart  
They understand the final freedom  
Where unskillful qualities  
Without remainder, thereby cease -

They drop attachment and aversion  
In response to all sensations -  
Pleasant, painful, thus, or neutral -  
Not approving, then, or clinging

Their delight in feeling ceases  
When delight in feeling ceases  
Then their grasping ceases, too  
And when their grasping ceases, then

Repeat existence ceases, too  
And when repeat existence ceases  
There's cessation, then, of birth  
And with cessation, thus, of birth

Then ageing, death, and lamentation  
Sorrow, pain, despair, and grief  
Will also, thereby, then surcease -  
And such is therefore the cessation

Of this mass of suffering, thus -  
And when their body feels a touch  
Then if it's pleasant, there's no lust  
And if it's not, there's no aversion

So with mindfulness established  
And a boundlessness of heart  
They understand the final freedom  
Where unskillful qualities

Without remainder, thereby cease -  
They drop attachment and aversion  
In response to all sensations -  
Pleasant, painful, thus, or neutral -

Not approving, then, or clinging  
Their delight in feeling ceases  
When delight in feeling ceases  
Then their grasping ceases, too

And when their grasping ceases, then  
Repeat existence ceases, too  
And when repeat existence ceases  
There's cessation, then, of birth

And with cessation, thus, of birth  
Then ageing, death, and lamentation  
Sorrow, pain, despair, and grief  
Will also, thereby, then surcease -

And such is therefore the cessation  
Of this mass of suffering, thus -  
And when their mind has an idea  
If it's pleasant, there's no lust

And if it's not, there's no aversion  
So with mindfulness established  
And a boundlessness of heart  
They understand the final freedom

Where unskillful qualities  
Without remainder, thereby cease -  
They drop attachment and aversion  
In response to all sensations -

Pleasant, painful, thus, or neutral -  
Not approving, then, or clinging  
Their delight in feeling ceases  
When delight in feeling ceases

Then their grasping ceases, too  
And when their grasping ceases, then  
Repeat existence ceases, too  
And when repeat existence ceases

There's cessation, then, of birth  
And with cessation, thus, of birth  
Then ageing, death, and lamentation  
Sorrow, pain, despair, and grief

Will also, thereby, then surcease -  
And such is therefore the cessation  
Of this mass of suffering, and  
The end of craving in the round"

## The Limit of Questions

*An adaptation of the [Cūlavēdalla-sutta](#)*

While the Buddha, thus, abode  
At Rājagaha, in the Grove  
A layman, who was called Visākha  
Asked the nun, named Dhammadinnā -

“Lady, there’s this thing that’s called  
Phenomenal reality -  
So, what is this reality  
Of which the Blessed One has spoken?”

“Good Visākha, Buddha said  
The fivefold aggregates of grasping -  
Form, and feeling, and perception  
Choices, then, and consciousness -

Are thus components, thereby, of  
Phenomenal reality” -

“O, excellent my Lady, and  
Then also there’s arising of

Phenomenal reality -  
O, what is this arising, then  
Of which the Blessed One has spoken?”  
“Good Visākha, Buddha said that

It’s the craving that produces  
Further rebirths in the round  
That’s mixed up with delight and passion  
Taking pleasure where it lands -

So, craving sensuality  
And craving for existence, and then  
Craving after non-existence -  
This is called arising of

Phenomenal reality” -  
“And what, my Lady, is this thing  
That’s called cessation, thereby, of  
Phenomenal reality

Of which the Blessed One has spoken?”  
“It’s remainderless cessation  
Of that craving, through dispassion -  
Liberation, letting go

Complete release, and non-adherence -  
That’s what’s called cessation of  
Phenomenal reality  
Of which the Blessed One has spoken” -

“Excellent, my Lady, and then  
Could you please explain this thing  
That’s called the practice of the path  
Thus, leading to cessation of

Phenomenal reality  
Of which the Blessed One has spoken?”  
“Good Visākha, Buddha said that  
It’s the noble eightfold path -

Right view, right thinking, speech, and action  
Livelihood, right effort, and  
Right mindfulness, supported by  
The guidance of right concentration -

This is then the practice, therefore  
Leading to cessation of  
Phenomenal reality  
Of which the Blessed One has spoken” -

“Is this craving, Noble Lady  
The exact same thing, then, as  
The fivefold aggregates of grasping -  
Or is craving, thus, one thing

And then the aggregates another?”  
“Good Visākha, Buddha said  
This craving’s not the same, then, as  
The fivefold aggregates of grasping -

Neither is it, thus, one thing  
And then the aggregates another -  
Any greed and lust towards  
The fivefold aggregates of grasping

Is the craving, thus, therein" -  
"But how, then, does this notion of  
Phenomenal reality  
Arise, or thereby come about?"

"It happens when an untaught worldling  
Hasn't met the Noble Ones  
And hasn't understood their teachings -  
Nor have they met truthful people

Or thus understood their teachings -  
They regard all form as self  
Or self as having form, therein  
Or form within the self, thereby

Or self as in all form, as well -  
They see all feeling, too, as self  
Or self as having feeling, too  
Or feeling in the self, thereby

Or self within all feeling, too -  
They see perception as the self  
Or self as of perception, too  
Perception in the self, thereby

Or self within perception, too -  
They see volitions as the self  
Or self as of volitions, too  
Volitions in the self, thereby

Or self within volitions, too -  
They see their consciousness as self  
Or self as having consciousness  
Or consciousness within the self

Or self in consciousness, as well -  
So that is how this notion of  
Phenomenal reality  
Arises, or thus comes about" -

"And how, then, does this notion of  
Phenomenal reality  
Not come about, or thus arise?"  
"It's when an educated person

Has encountered Noble Ones  
And understood their teachings, and  
They find that they're attracted to  
The words of truthful people, too -

They don't regard all form as self  
Or self as having form, therein  
Or form within the self, thereby  
Nor do they see the self in form -

They don't see feeling, then, as self  
Or self as having feeling, then  
Or feeling in the self, thereby  
Nor self within all feeling, then -

And also, then, they don't regard  
Perception as the self, therein  
Or self as of perception, or  
Perception in the self, thereby

Or self within perception, then -  
And furthermore, they don't regard  
Volitions as the self, therein  
Or self as of volitions, or

Volitions in the self, thereby  
Or self within volitions, then -  
And finally, they don't regard  
Their consciousness as self, therein

Or self as having consciousness  
Or consciousness within the self  
Nor self within the consciousness -  
So that is how this notion of

Phenomenal reality  
Does not arise, or come about" -  
"And so, my Lady, what is then  
The noble eightfold path, therein?"

"O good Visākha, Buddha said that  
This is, then, the noble path -  
Right view, right thinking, speech, and action  
Livelihood, right effort, and

Right mindfulness, supported by  
The guidance of right concentration” -  
“Is the noble eightfold path  
Conditioned, then, or is it not?”

“O good Visākha, Buddha said  
The eightfold path is thus conditioned” -  
“Excellent, my Lady! And so  
Are the threefold trainings, then

Included in the eightfold path -  
Or is the noble eightfold path  
Included in the threefold trainings?”  
“Good Visākha, Buddha said

The threefold trainings aren’t included  
In the noble eightfold path  
Instead, the noble eightfold path  
Is thus included in the trainings -

Whatsoever is right speech  
Right action, and right livelihood  
Are thereby all included in  
The higher training known as ‘ethics’ -

Whatsoever is right effort  
Mindfulness, and right immersion  
Are, thereby, included in  
The higher training called ‘immersion’ -

Finally, then, whatsoever  
Is right view and thought, therein  
Are thereby all included in  
The higher training known as ‘wisdom’” -

“What is this immersion, then?  
What are thereby, then, its bases?  
What are its prerequisites?  
And what is its development?”

“O good Visākha, Buddha said  
One-pointedness is, thus, immersion -  
That which are its bases, are  
The fourfold base of mindfulness -

The four right efforts are, therefore  
Prerequisites, then, for immersion -  
Following, then, on from that  
Its practice, and development

And heightened repetition, is  
Development, then, of immersion” -  
“So, my Lady, what are then  
The processes that are involved?”

“O good Visākha, Buddha said  
The processes are thus threefold -  
A process that is physical  
A process that is of the speech

And then there is a mental process” -  
“But my lady, can you tell me  
What each process, thereby, is?”  
“O good Visākha, breathing-in

And breathing-out is physical  
While mental placement and connection  
Is a process of the speech -  
Perception and sensations, are then

Tied up with the mental process” -  
“But my lady, can you tell me  
Why is breathing physical?  
And why is placement and connection

Thus, a process of the speech?  
And why is it perception and  
Sensations are a mental process?”  
“Breathing is a body process

Bound up with the body, and so  
That’s why it is physical -  
Then first there’s placement of the mind  
And keeping it connected, thus

Before the breaking into speech  
And that’s why it’s a verbal process -  
Then perception and sensations  
Are a process of the mind -

They're bound up with the mind, and so  
They are a mental process, thus" -  
"My dear Lady, could you tell me  
How does one attain cessation

Of perception and sensations?"  
"Good Visākha, Buddha said that  
One who enters the cessation  
Of perception and sensations

Does not think 'I'll gain cessation'  
'I am entering cessation'  
Or 'I've entered the cessation  
Of perception and sensations' -

It's the past development  
Of mind, that leads them to that state" -  
"And so, my Lady, could you tell me  
When someone attains cessation

Of perception and sensations  
Which of these things ceases first -  
The corporal, verbal, or the mental?"  
"Good Visākha, Buddha said

The verbal process ceases first  
And then the corporal, then the mental" -  
"Please my Lady, tell me, then  
How one emerges from cessation

Of perception and sensations?"  
"Good Visākha, Buddha said that  
One emerging from cessation  
Of perception and sensations

Does not think 'I will emerge  
From the cessation of perception  
And sensations,' nor do they think  
'I'm emerging from cessation

Of perception and sensations' -  
Nor do they then have the thought  
'I have emerged from the cessation  
Of perception and sensations' -

It's the past development  
Of mind, that leads them to that state" -  
"And so, my Lady, tell me please  
When one emerges from cessation

Of perception and sensations  
Which of these arises first -  
The corporal, verbal, or the mental?"  
"Good Visākha, Buddha said

The mental process rises first  
And then the corporal, then the verbal" -  
"But my Lady, tell me please -  
Upon emerging from cessation

Of perception and sensations  
What are then the kinds of contact  
One would thus experience?"  
"O good Visākha, Buddha said

Of contact, then, there would be three -  
Of emptiness, desirelessness  
And also, thus, of signlessness" -  
"And so, my Lady, tell me please -

Upon emerging from cessation  
Of perception and sensations  
What then does the mind incline  
Or slant, or thereby slope towards?"

"O good Visākha, Buddha said that  
After such cessation, then  
The mind will thus incline, or slant  
Or thereby slope towards seclusion" -

"Excellent, my Lady, and then  
Could you please enumerate  
How many kinds of feeling are there?"  
"Good Visākha, Buddha said that

Feelings, then, are thus threefold -  
There's pleasant, painful, and then neutral" -  
"So, good Lady, could you tell me  
What, then, are these three sensations?"

“Whatsoever felt as pleasant  
Likeable, and satisfying -  
Physically, or mentally -  
Is thus a pleasant feeling, and then

Whatsoever felt as painful  
Disagreeable, unpleasant -  
Physically, or mentally -  
Is thus a painful feeling, and then

Whatsoever felt as neither  
Pleasurable nor painful, thereby -  
Physically, or mentally -  
Will therefore be a neutral feeling” -

“So, my Lady, could you tell me  
What is pleasant and unpleasant  
With respect to each sensation?”  
“Good Visākha, Buddha said that

Pleasant feeling is, then, pleasant  
When it rises and persists  
And painful when it perishes -  
And painful feeling is unpleasant

When it rises and persists  
And pleasant when it perishes -  
And neutral feeling, then, is pleasant  
In the presence, thus, of knowledge

And it’s painful, thereby, in  
The presence, thus, of ignorance” -  
“And so, my Lady, tell me please  
What underlying tendencies

Accompany the three sensations?”  
“Good Visākha, Buddha said  
The underlying tendencies  
For each of these, respectively, are

Greed, aversion, ignorance” -  
“My Lady, could you tell me if  
These underlying tendencies  
Will always, thus, accompany

And underlie the three sensations?"

"Good Visākha, no they don't"

"So what should thus be given up, then  
With respect to each sensation?"

"When it comes to pleasant feeling  
Tendencies to greed should be  
Abandoned, thus, immediately -  
And when it comes to painful feeling

Inclinations to aversion  
Should be thus abandoned, then -  
And when it comes to neutral feeling  
Tendencies to ignorance

Are what should be disposed, thereof" -  
"And so my Lady, could you tell me  
Should these tendencies then be  
Abandoned, thus, in every single

Instance that these feelings rise?"  
"No, not in every single instance -  
Take the case of mendicants, who  
Quite secluded from desires

And also from unwholesome things  
Thus, enter in the first absorption  
With the bliss born of seclusion -  
Mind in placement, and connected -

And with this, they give up greed  
For in this state, it can't abide  
And therefore, then, the tendency  
To greed is not accompanied -

And take the case of mendicants  
Engaging in reflection, thus -  
'When will I enter and remain  
In states that Noble Ones attain

And yet abide unto this day?'  
And with this, then, a longing for  
A freedom unsurpassed, arises  
And with longing as condition

Pain and sorrow also rises  
So aversion's given up  
For in this state, it can't abide  
And thus the tendency, then, to

Aversion's not accompanied -  
And take the case of mendicants, who  
With the loss of pain and pleasure  
And the disappearance of

Their past elation and dejection  
Enter in the fourth absorption  
Without pleasure, without pain  
In purest equanimity

And thus the greatest mindfulness -  
With this, they give up ignorance  
For in this state, it can't abide  
And therefore, then, the tendency

To ignorance cannot survive" -  
"And so, my Lady, could you tell me  
Of sensations that are pleasant  
What, then, is the counterpart?"

"The counterpart is painful feeling"  
"Of sensations that are painful  
What, then, is the counterpart?"  
"The counterpart is pleasant feeling"

"Of sensations that are neutral  
What, then, is the counterpart?"  
"The counterpart is ignorance"  
"And so, my Lady, what is then

The counterpart of ignorance?"  
"Its counterpart is understanding"  
"So, my Lady, what is then  
The counterpart of understanding?"

"Freedom is the counterpart"  
"And so, my Lady, what is then  
The counterpart of freedom, then?"  
"Nirvana is the counterpart"

“And so, my Lady, could you tell me  
What’s Nirvana’s counterpart?”  
“Your question goes too far, Visākha  
As you haven’t understood

The outer limit of your questions -  
For Nirvana’s the objective  
Destination, and conclusion  
Of the spiritual endeavour -

If there’s more you wish to know  
Then to the Buddha, you should go  
And put this question, then, to him  
And bear his answer in your mind” -

And so Visākha, feeling pleased  
With Dhammadinnā, thus agreed  
And then ascending from his seat  
He worshipped her, and took his leave

And going to the Blessed One  
He worshipped him, and sat down, and  
Reported what had been described -  
To which the Buddha then replied -

“Visākha, you should be aware that  
Dhammadinnā is a sage  
If you had put to me this question  
My response would be the same -

For this indeed, is what it means  
And you should bear it in your mind” -  
And so Visākha thus rejoiced  
In what the Blessed One had voiced

## The Goal of Going Forth

*A metred adaptation of the [Khadiravaniyarevatattheragāthā](#)*

Since I enrobed and thus went forth  
From lay life into homelessness  
I have not witnessed any thoughts  
Of ignorance or hatefulness -

"I want these beings to be killed!  
May they be slaughtered! May they suffer!"  
No such thoughts have thus been willed  
In all my life in homelessness

I've been aware of loving-kindness  
Limitless and well-developed  
Gradually consolidated  
As instructed by the Buddha

As a friend to one and all  
Who has compassion for all beings  
I cultivate my loving-kindness  
And delight in harmlessness

Rejoicing, thereby, in that mind  
Unfaltering, unshakeable -  
Abiding in the love divine  
That foolish folk don't know about

In meditation, free from views  
A monk, disciple of the Buddha  
Finds himself immediately  
Within a state of holy silence

As a towering, rocky mountain  
Is unshakeable and firm  
So too, when ignorance is slain  
Then just like mountains, he remains

Thus, to the monk who is unsullied  
Always seeking what is pure  
Even just a wisp of evil  
Looks as big as thunder clouds -

Just as frontier city is  
Protected both inside and out  
So should you thus protect your mind -  
Don't let this moment pass you by

Delighting not in death at all  
Nor do I hanker, then, for life -  
I do my chores and wait my time  
Like workers waiting for their wage

Delighting not in death at all  
Nor do I hanker, then, for life -  
I will discard this body, then  
With clarity and focussed mind

Through me, the teachers have been served  
And I've fulfilled the Buddha's words  
The heavy burden is laid down  
And rebirth is eradicated

Therefore, I've attained the goal  
Of going forth to homelessness -  
Extinction of all bondage, and  
The final ending of all fetters

Through awareness, gain your freedom  
This is my instruction, now -  
So come, Nirvana waits for you  
With liberation absolute

## Who Would Not Have This Robe to Keep?

*Adapted from the 'Visuddhimagga,' [Chapter II](#)*

While striving for their deathlessness  
All clad in robes of homelessness  
The bhikkhu, dressed in rags, shines bright  
More noble than the greatest knight

This robe the world's Great Teacher wore  
Forsaking silken cloth, and more  
For rags from off a rubbish heap -  
Who would not have this robe to keep?

Remembering what he professed  
When he went into homelessness  
He wears his rags with great delight  
As one dressed in the king's robes might

No hoarding haunts the man of wit  
Who wants no more for requisite  
He wears his robe where'er he goes  
Contented joy is all he knows -

"So thus he wanders, undeterred  
In just his robes, as flies the bird  
With its own wings - let him rejoice  
That frugality has been his choice" -

And he content with alms for food  
Has independent livelihood  
There is no greed within his mind  
His selfishness is left behind

He never need be indolent  
His livelihood is innocent -  
So let a wise man not disdain  
Alms-gathering for his domain -

"For those who can survive on alms  
And live without another's care  
And pay no heed to gain and fame  
The very gods will envy them" -

The monk who goes from house to house  
Will look upon them equally  
Just like the new moon, shining down  
Thus, free from house-dependency

For he who selfishness forgoes  
And roams the world, with downcast eyes  
Humility, he thereby knows  
As door to door, he seeks his prize

From food, no illness does he feel  
Who in one session takes his meal  
For no indulging of his taste  
Will let his mission go to waste

His own true joy, a monk will find  
In one meal session, pure in mind  
For perfect virtue waits on this  
And guides the way to perfect bliss

He settles doubts that might arise  
Of extra food, with downcast eyes -  
The true devotedness we see  
In one uprooting gluttony

He shows contentment as a part  
Of his own nature, glad at heart  
None but an alms-food eater may  
Consume his food in such a way

When later he refuses food  
He doesn't search in weary moods  
Nor stores it for a later time  
Nor feeds his gut above the line

And thus the monk from faults abstains  
When he assumes this for his gain  
The peace that Buddha praised abides  
And deep contentment will arise -

For he who wants to live apart  
Remote abodes delight his heart  
The Saviour of the World, as well  
He gladdens, when in groves he dwells

The hermit who would dwell in woods  
Accepts the bliss of solitude  
Whose flavour is beyond the price  
Of ecstasy in paradise

Thus, in the robes of rags, he goes  
Into the forest, where he knows  
The suit of virtue is his armour  
Wrapped within the Holy Dharma

Thus equipped, he is assured  
Of stopping Māra and his horde  
So let the forest glades delight  
In nurturing the monk's insight -

The Blessed One praised roots of trees  
As one of the dependencies  
For those who have no need of roof -  
While practising in solitude

Secluded at the roots of trees  
And guarded well by deities  
He lives in true devotedness  
Nor covets any dwelling place

And when the tender leaves are seen  
Bright red at first, then turning green  
And then to yellow as they flutter  
Faith in permanence will shatter

Thus, enlightenment will be  
Bequeathed to him, within this scene  
For no wise man disdains at all  
The watching of the rise and fall -

And he who likes the open air  
Will have no problem getting there  
In such expanse there is a life  
That aids the homeless bhikkhu's strife

His laziness brought to a halt  
Beneath the star-bejewelled vault  
The sun and moon bathe him in light  
In concentration, he delights

The joy seclusion's savour gives  
He shall discover soon, who lives  
In open air, and that is why  
Some men prefer the open sky -

The bhikkhu who would watch the round  
Of life and death, in charnel grounds  
In diligence, he must be strict  
For this is a momentous thing

For while awake and during sleep  
In death his mind is ever steeped  
With corpses lying in the dust  
And soon he knows there is no lust

With this a sense of urgency  
Arises, to stop vanity  
This precious practice thus imparts  
Nirvana's yearning in his heart -

One vowed to any bed, will be  
Content with what he gets, and he  
Can sleep in bliss without dismay  
On nothing but a spread of hay

He is not eager for the best  
No lowly couch does he detest -  
He aids his young companions, too  
Who to the monk's good life are new

So for a wise man to delight  
In any kind of bed is right  
Towards Nirvana, thus he moves  
As one the Noble Lord approves -

The bhikkhu who can place crosswise  
His feet to rest upon his thighs  
And sit with back erect, shall make  
Foul Māra's evil heart to quake

No more in supine joys to slump  
Or drowning in lethargic dumps  
For he who sits alert and long  
Among the Buddhas will belong

The happiness and bliss it brings  
Has naught to do with worldly things -  
So must the bhikkhu's vow befit  
The yearning for enlightenment

## He Has Escaped a Burning House

*An abridged, metred adaptation of the [Adhimuttattheragāthā](#)*

“People in the past we killed  
For sacrifice, or for their wealth  
Without exception were afraid  
For thus they trembled and they wailed

But you display no fear at all  
And you look calmer than before -  
How is it that you don't cry out  
With danger to your life so great?”

“There is no mental suffering, chief  
For one who's not attached to life  
And one who has destroyed all bonds  
Has passed beyond all fear of strife

For with the link to rebirth gone  
The truth is seen, then, as it is -  
There is no fear of death, it's like  
Relinquishing a burden, thereby

One who's reached the Ultimate  
Needs nothing further in the world  
He's not aggrieved by death, because  
He has escaped a burning house

For all the worldly things there are  
And all the realms attainable  
Are thus dependent and conditioned  
As the Buddha has petitioned

There's no thought of 'I have been'  
'I will be,' or 'I will not be'  
Or 'my formations will dissolve' -  
Why should I cry for these formations?

One who's sees the truth, thereby  
That just phenomena arise  
With just formations in succession  
Does not fear or tremble, chief

For when the world is seen with wisdom  
Like it's wood and grass, therein -  
Not grasping anything as 'mine'  
One does not grieve that 'mine is lost'

There's no more need, then, for this body  
And no realm I wish to be -  
This body will disintegrate  
Another one, there will not be

However you would treat my body  
Do then, as your wish commands  
There'll be no anger or delight  
Within me, on account of that" -

Thus, listening to the elder's words  
The bandits' hair then stood on end -  
They humbly laid their weapons down  
And asked how this could be attained

And when they'd heard the seer's words  
They bowed before the Worthy Sage -  
Then some refrained from former deeds  
While others chose to be ordained

## Analysis of Forty Aspects

Adapted from the 'Visuddhimagga,' [Chapter XX](#)

And so in order, then, to strengthen  
Knowledge in conformity, and  
Comprehension, thereby, of  
Impermanence, and pain, and not-self

Mendicants should thus begin  
Analysis of forty aspects  
In the fivefold aggregates  
Where each and every aggregate

Is viewed, then, as *impermanent*  
Because of their non-endlessness  
And also, thus, because they're in  
Possession of a start and end -

And they are *painful*, too, because  
They are oppressed by rise and fall  
And thus the basis, then, for pain -  
And so they're seen as a *disease*

Because they're subject to conditions  
And because they are the essence  
And the root, thus, of disease -  
They're also seen, then, as *a boil*

Because they are impaled by pain  
And always oozing with defilements  
And they're swollen by arising  
Ripened, then, by ageing, and then

Burst apart by dissolution -  
Next, they're seen, then, as *a dart*  
Because they generate oppression  
Penetrate inside, and thus

Are difficult to extricate -  
They're also *a calamity*  
Because they have to be condemned  
And due to bringing loss, they are

The basis for calamity -  
They're seen as *an affliction*, too  
Because one's freedom is restricted  
And because they are the basis

And foundation for affliction -  
And they're seen as *alien*  
Because there is no exercising  
Of one's power over them

And also, thus, because of their  
Intractability, therein -  
And next, they are *disintegrating*  
Due to ceaseless crumbling, then

Through sickness, ageing and demise -  
They're also viewed, then, as *a plague*  
Because they always bring about  
A multitude of rack and ruin -

And they're seen as *a disaster*  
Due to bringing plentiful  
And unforeseen adversity  
And also, thus, because they are

The basis for all kinds of terror  
And in opposition to  
The greatest comfort, which is called  
The stilling of all suffering -

And then they are *a menace*, too  
Because of being bound up with  
A legion of adversity  
And being menaced by disease

And lacking fitness for attention -  
Furthermore, they're seen as *fickle*  
Due to insecurity  
From sickness, ageing, and demise

And also from the worldly states, of  
Pain and pleasure, praise and blame  
And gain and loss, and fame and shame -  
They're also *prone to perishing*

Because they have the nature to  
Disintegrate and disappear  
Through violence, and through nature's course -  
They're also seen as *unenduring*

As they have the habit of  
Collapsing, thus, on all occasions  
And they lack solidity -  
They're also seen as *no protection*

As they can't provide protection  
And they cannot offer safety -  
And they have *no shelter*, too  
Because they lack the fitness of

Providing shelter, and because  
They can't perform the function of  
A shelter, then, for the unsheltered -  
And they also have *no refuge*

As they can't disperse the fear  
In those who thus depend on them -  
They're also seen as *empty*, too  
Because they're void of lastingness

And beauty, pleasure, and the self  
That are conceived to be within them -  
And they're also seen as *vain*  
Since they consist of emptiness

And also triviality  
For what is trivial, is thereby  
Then, known as 'vain' within the world -  
They're also seen as *void*, because

They are devoid, then, of the state  
Of being, thus, an owner, or  
Abider, doer, or director  
Or, then, an experiencer -

And they're seen as *not-self*, too  
Because they do not have an owner  
Or abider, or director  
Doer, or experiencer -

And they're seen as *danger*, too  
Because of all the suffering in  
The process of becoming, and  
Because there's danger in the suffering -

Or they're seen as danger, thus  
Because it mirrors misery  
Since danger moves to misery  
Which is a term for wretched folk

And aggregates are wretched, too -  
And they are *liable to change*  
And in two ways, they have this nature -  
Due to ageing, and through death -

And furthermore, they *have no core*  
Because of feebleness within  
And being prone, then, to decay -  
And they are also, thus, seen as

*The root of all calamity*  
Because of always being, then  
The cause of all calamity -  
They're also seen as *murderous*

Because of breaking faith, just like  
A foe who's posing as a friend -  
And furthermore, then, they are seen  
As *due to be annihilated*

For it's in their nature, then  
That their becoming disappears  
And non-becoming comes about -  
And they are *subject*, then, *to cankers*

Which are, thus, their nearest cause  
And *formed*, as well, because of being  
Formed by causes and conditions -  
And they're *Māra's bait*, as well

Because they are the bait that's planted  
By the Māra of demise  
And also of defilement, too -  
And they are also *subject*, then

*To birth and ageing, illness, death*  
Because they have these as their nature  
And they're *subject*, too, *to sorrow*  
*Lamentation, and despair*

Because they are the cause of sorrow  
Lamentation, and despair -  
And finally, the aggregates  
Are *subject to defilement*, due to

Being the objective field  
Of the defilements, thus, of craving  
And misconduct, and wrong view -  
Now there are fifty contemplations

Of impermanence, herein  
If we apply this group of ten  
To each and every aggregate -  
Impermanent, disintegrating

Fickle, prone to perishing  
And unenduring, prone to change  
Without the essence of a core  
And due to be annihilated -

Also being formed, and then  
As being subject to demise -  
Of contemplations, then, of not-self  
There are twenty-five, therein

If we apply this group of five  
To each and every aggregate -  
As alien and empty, and  
As vain and void, and not-self, too -

The contemplations, then, of pain  
Are thus a hundred-twenty-five  
By taking all the others, starting  
From 'as painful, as disease'

For each and every aggregate -  
Now when a mendicant discerns  
The fivefold aggregates, therein  
By means of comprehension, thus

As changing, painful, and not-self  
In these two hundred aspects, then  
'Inductive insight,' thus, will be  
Imbued with mighty potency

## Sculptures Melting in the Snow

*Adapted from the 'Visuddhimagga,' [Chapter XX](#)*

For everything that rises, ceases  
All that ceases, then, is painful  
And what's painful is not self -  
And so phenomena are therefore

Ceasing every moment, then  
Before arriving at the next -  
From lifespans, to the seasons, and  
To night and day as well, and in

Our footsteps on the ground, and in  
The flame that burns inside a lamp -  
Thus, all will cease before they reach  
The points in time that they precede -

"So life, a person, pleasure, pain  
Are joined in one brief conscious moment  
Gods may live for many aeons  
Yet two moments aren't the same

The dead and living are alike  
Their aggregates will not return  
And those that break up, now or later  
Are no different from before

No world is born, if mind is not  
When that is present, then it lives  
When mind dissolves, the world is dead  
The highest insight, this permits

No states in store, no future stock  
For every single being born  
Their breakup is foredoomed at birth -  
Those in the present, decompose

Unmingled with those in the past  
They thus appear from out of nowhere  
Break up, and then nowhere go  
Like sculptures melting in the snow" -

Now, when a mendicant discerns  
The formed and formless in this way  
They see there is no living being  
Above the formed and formless, then

And so perception of a being  
Within their mind, is thus removed -  
And when their consciousness discerns  
Formations with no being there

Then false perceptions don't arise  
And when such views do not arise  
Then false perception is removed -  
And when their consciousness discerns

Formations without false perception  
Then conceit will not arise  
And when conceit does not arise  
Conceit is said to be abolished -

When their consciousness discerns  
Formations, thus, with no conceit  
Then craving won't arise in them  
When craving, thus, does not arise

Attachment, therefore, is removed -  
"False views remain in one who thinks  
'I see with insight, my insight'  
But none exist in one who knows

'Formations only see formations  
And discern them, using insight' -  
There's conceit in one who thinks  
'I see completely with insight' -

But none exists in one who knows  
'Formations only see formations  
And discern them, using insight" -  
There is grasping when one thinks

'I have the gift of insight now'  
But none exists in one who knows  
'Formations only see formations  
And discern them, using insight" -

If formations were the self  
Then they should thus be seen as self  
Yet being, thus, without a self  
They are still taken as the self

But they are not-self, in the sense  
Of being out of our control  
And thus impermanent, because  
Of non-existence once arisen

And they're painful, too, because  
They are oppressed by rise and fall -  
And if formations were, then, lasting  
They should thus be seen as lasting

And yet, though impermanent  
They're taken as if permanent  
But they're impermanent, because  
Of non-existence, once arisen

And they're painful, thus, because  
They are oppressed by rise and fall  
And they are not-self in the sense  
Of being out of our control -

And if formations were, then, pleasant  
They should thus be seen as pleasant  
And yet, though they're full of pain  
They are still taken as if pleasant

Thus, they're painful, then, because  
They are oppressed by rise and fall  
And they're impermanent, because  
Of non-existence once arisen

And they're not-self in the sense  
Of being out of our control -  
Who sees formations as not-self  
Will thus eradicate wrong view

And one who sees them as not lasting  
Will abolish their conceit  
And one who sees them all as painful  
Will abandon all their greed"

## A Higher Form of Pleasure

*An abridged adaptation of the [Māgandiyasutta](#)*

While the Buddha was abiding  
At Kammāsadamma, then  
He took a seat upon his mat  
And then addressed Māgaṇḍiya -

“Before I went to homelessness  
I used to gratify myself  
Supplied, and thus provided with  
The sights known by the eye, then, and

The sounds known by the ear, as well  
And smells known by the nose, then, and  
The tastes known by the tongue, too, and  
The touch known by the body, therefore

All of which are likeable  
Desirable, agreeable  
Arousing, sensual, and pleasant -  
And I dwelt in three abodes -

A rainy season house, and then  
A winter house, and summer house -  
And thus I stayed, and didn’t leave  
For four months of the rainy season

Entertained there, by musicians  
None of whom were known as men -  
Now, some time later, in the present  
Having truly understood

The origin, and disappearance  
Relish, drawback, and escape  
Of all these sensual pleasures, then -  
And having thus discarded craving

And all passion for such pleasures  
I am rid of any thirst -  
My mind is full of peace inside  
And when I witness other beings

Who are caught up in these pleasures  
And consumed, then, by these pleasures -  
Burning up with sensual pleasures  
Relishing these pleasures, then

I do not envy them at all  
Nor hope to relish them myself  
Because there is a satisfaction  
Separate from these sensual pleasures

And unskillful qualities  
That's like the pleasures of the heavens -  
Now suppose there was a worldling  
Wealthy, rich, and affluent

And so they would amuse themselves  
Supplied, and thus provided with  
The fivefold kinds of stimulation -  
Sight, and sound, and smell, and taste

And touch known by the body, too  
And all of which are likeable  
Desirable, agreeable  
Arousing, sensual, and pleasant -

Having practiced good behaviour  
Of their body, speech and mind  
Then on their break up, after death  
They reappear karmically

Within a happy destiny  
And find they're in the company  
Thus, of the gods of thirty-three  
And there they would amuse themselves

Within the Garden of Delight  
Escorted by a band of nymphs  
Supplied, and thus provided with  
The fivefold kinds of sensory

Supernal stimulation, thus -  
And after that they'd see a worldling  
Relishing amusement, then  
Supplied, and thus provided with

The fivefold kinds of stimulation -  
What say you, Māgaṇḍiya?  
That god who thus enjoys themselves  
Within the Garden of Delight

Escorted by the band of nymphs  
Supplied, and thus provided with  
The fivefold kinds of sensory  
Supernal stimulation, thus -

Now would they then be filled with envy  
For the sensual stimulation  
That the worldling thus enjoys?"  
"O no, Gotama, they would not

Because supernal sensual pleasures  
Far outshine the human ones" -  
"So likewise, then, Māgaṇḍiya  
Before I went to homelessness

I used to gratify myself  
Supplied, and thus provided with  
The sights known by the eye, then, and  
The sounds known by the ear, as well

And smells known by the nose, then, and  
The tastes known by the tongue, too, and  
The touch known by the body, therefore  
All of which are likeable

Desirable, agreeable  
Arousing, sensual, and pleasant -  
Some time later, in the present  
Having truly understood

The origin, and disappearance  
Relish, drawback, and escape  
Of all these sensual pleasures, then -  
And having thus discarded craving

And all passion for such pleasures  
I am rid of any thirst -  
My mind is full of peace inside  
That when I witness other beings

Who are caught up in these pleasures  
And consumed, then, by these pleasures -  
Burning up with sensual pleasures  
Relishing these pleasures, then

I do not envy them at all  
Nor hope to relish them myself  
Because there is a satisfaction  
Separate from these sensual pleasures

And unskillful qualities  
That's like the pleasures of the heavens -  
I don't envy what's inferior  
Nor, thus, hope to relish it -

Suppose there was a person, then  
Affected, thus, by leprosy  
With sores and blisters on their limbs -  
Devoured by worms, they scratch their wounds

And cauterise their body, on  
A pit of glowing coals, therein -  
Their friends and colleagues, kith and kin  
Would get a surgeon, then, to treat them -

With this therapy, they'd be  
Thus cured of all their leprosy  
And after that, then they would be  
Enraptured with their liberty -

And then they'd see another man  
Affected, thus, by leprosy  
With sores and blisters on their limbs -  
Devoured by worms, and scratching wounds

And burning up their body, on  
A pit of glowing coals, therein -  
So what say you, Māgaṇḍiya?  
Now would they envy, then, that man

Affected, thus, by leprosy -  
His pit of glowing coals, thus, or  
The surgeon's therapy he needs?"  
"O no, Gotama, they would not

For therapy is only needed  
When there's a disease, therein -  
Without disease, there is no need" -  
"So likewise, then, Māgaṇḍiya

Before I went to homelessness  
I used to gratify myself  
Supplied, and thus provided with  
The sights known by the eye, then, and

The sounds known by the ear, as well  
And smells known by the nose, then, and  
The tastes known by the tongue, too, and  
The touch known by the body, therefore

All of which are likeable  
Desirable, agreeable  
Arousing, sensual, and pleasant -  
Some time later, in the present

Having truly understood  
The origin, and disappearance  
Relish, drawback, and escape  
Of all these sensual pleasures, then -

And having thus discarded craving  
And all passion for such pleasures  
I am rid of any thirst -  
My mind is full of peace inside

That when I witness other beings  
Who are caught up in these pleasures  
And consumed, then, by these pleasures -  
Burning up with sensual pleasures

Relishing these pleasures, then  
I do not envy them at all  
Nor hope to relish them myself  
Because there is a satisfaction

Separate from these sensual pleasures  
And unskillful qualities  
That's like the pleasures of the heavens -  
I don't envy what's inferior

Nor, thus, hope to relish it -  
Suppose there was a person, then  
Affected, thus, by leprosy  
With sores and blisters on their limbs -

Devoured by worms, they scratch their wounds  
And cauterise their body, on  
A pit of glowing coals, therein -  
Their friends and colleagues, kith and kin

Would get a surgeon, then, to treat them -  
With this therapy, they'd be  
Thus cured of all their leprosy  
And after that, then they would be

Enraptured with their liberty -  
Then if a pair of burly men  
Would seize them by the arms, and then  
Would drag them off, to toss them in

A pit of glowing coals, therein  
Then what say you, Māgaṇḍiya?  
Now would that person writhe and struggle?"  
"Yes Gotama, yes they would

Because that fire is very painful -  
Fiercely hot and scorching, thus" -  
"And what say you, Māgaṇḍiya?  
Then is it only now, therefore

The fire is very painful, thus  
And fiercely hot and scorching, too  
Or was it in the past, as well?"  
"Just as that fire is painful now

Then so it was before, as well -  
That person who had leprosy  
With sores and blisters on their limbs -  
Devoured by worms, and scratching wounds -

Had faculties that were impaired  
So even though the fire, then  
Was truly painful to the touch  
They still believed that it was pleasant" -

“Likewise, therefore, sensual pleasures -  
Past, and future, and the present -  
Are all painful to the touch  
And fiercely hot and scorching, too

And those entangled in these pleasures  
And consumed, then, by these pleasures  
Burning up their senses, thus  
Have faculties that are impaired -

So even though these pleasures, then  
Are truly painful to the touch  
They still believe that they are pleasant -  
Now suppose there was a man

Affected, thus, by leprosy  
With sores and blisters on their limbs -  
Devoured by worms, they scratch their wounds  
And cauterise their body, on

A pit of glowing coals, therein -  
The more they scratch their wounds, thereby  
And cauterise their body, thus  
The more their wounds will then become

Infected, foul, and putrid, thus  
But nonetheless they still derive  
A modicum of pleasure, from  
The itchiness within their wounds -

So thus I witness other beings  
Tangled up in pleasures, then  
Consumed by craving for these pleasures  
Burning up with sensual pleasures

And indulging in these pleasures -  
And the more that they indulge  
The more their craving, thereby, grows  
The more they burn with passion for

Indulgence in these sensual pleasures -  
Nonetheless they still derive  
A modicum of pleasure, from  
The fivefold kinds of stimulation -

What say you, Māgaṇḍiya?  
Have you thus seen, or thereby heard  
Of king or royal minister  
Of past, or future, or the present

Who have thus amused themselves  
Supplied, and thus provided with  
The fivefold kinds of stimulation  
Not discarding any craving

Or dispelling passion for  
Indulgence in the sensual pleasures  
Who are thereby rid of thirst -  
Their mind imbued with peace inside?"

"O no, Gotama, no I haven't" -  
"So it is, Māgaṇḍiya  
And neither, then, have I, thereby -  
For thus it is that sages of

The past, or future, or the present  
Who are thereby rid of thirst  
Their minds imbued with peace inside  
Will do so having understood

The origin, and disappearance  
Relish, drawback, and escape  
Of sensual pleasures, and discarding  
All their lust and craving, thus -

For health will bring the greatest peace  
Nirvana, ultimate release  
Of paths, the eightfold is the best -  
It's safe, and brings release from death"

## An Invincible Ascetic

*An abridged adaptation of the [Samanamundikasutta](#)*

While the Buddha was abiding  
At Sāvattthī, in the Grove  
He sat down on his mat, and then  
To Pañcakaṅga, thus, he spoke -

“Of skillful virtues, there are ten  
A mendicant should thus attain  
Before I can describe them, then  
As an invincible ascetic

Thus, accomplished in the skillful  
And excelling in the skillful  
Having thereby realised  
The highest of attainments, thus -

The following must then be known -  
That ‘these are, thus, unskillful deeds’  
‘Unskillful deeds arise from this’  
And ‘here, unskillful deeds surcease

Without remainder, thereby,’ and  
Then ‘this is thus the practice for  
Cessation of unskillful deeds’ -  
And ‘these are, therefore, skillful deeds’

And ‘skillful deeds arise from this’  
And ‘here, then, skillful deeds surcease  
Without remainder, thereby,’ and  
Then ‘this is, thus, the practice for

Cessation of those skillful deeds’ -  
And ‘these are, thus, unskillful thoughts’  
‘Unskillful thoughts arise from this’  
And ‘here, unskillful thoughts surcease

Without remainder, thereby,’ and  
Then ‘this is thus the practice for  
Cessation of unskillful thoughts’ -  
And ‘these are, therefore, skillful thoughts’

And 'skillful thoughts arise from this'  
And 'here, then, skillful thoughts surcease  
Without remainder, thereby,' and  
Then 'this is thus the practice for

Cessation of those skillful thoughts' -  
So what, then, are unskillful deeds?  
Unskillful deeds are those performed  
By way of tainted conduct, then

Through body, speech and livelihood -  
From where, then, do such deeds arise?  
This mode of rising has been stated  
And as such, it should be answered

That they rise, then, from the mind -  
And what's the mind from which they rise?  
The mind is varied and diverse  
But such unskillful deeds, thereby

Originate, thus, from a mind  
Of greed, aversion, and delusion -  
Where, then, do they reach cessation  
Having no remainder, therein?

This cessation has been stated  
As the moment mendicants  
Discard their tainted conduct, then  
Of body, speech, and mind, therein

And thereby nurture proper conduct  
Terminate wrong livelihood  
And earn a living righteously -  
And how does someone practice for

Cessation of unskillful deeds?  
So as to this, a mendicant  
Should generate desire, and thus  
Endeavour, stir up energy

Exert the mind, and thereby strive  
So bad, unskillful qualities  
Do not, then, have the chance to rise -  
And they should generate desire

Endeavour, stir up energy  
Exert the mind, and thereby strive  
So bad, unskillful qualities  
That have arisen, will decline -

And they should generate desire  
Endeavour, stir up energy  
Exert the mind, and thereby strive  
So worthy, skillful qualities

Are given every chance to rise -  
And they should generate desire  
Endeavour, stir up energy  
Exert the mind, and thereby strive

So worthy, skillful qualities  
That have arisen, thus remain  
Are not misplaced, but magnified  
And reach their full maturity

Completed by development -  
And what, then, are the skillful deeds?  
Such skillful deeds are those performed  
By way of worthy conduct, then

And thus included, thereby, in  
The mode of righteous livelihood -  
From where, then, do such deeds arise?  
This mode of rising has been stated

And as such, it should be answered  
That they rise, then, from the mind -  
And what's the mind from which they rise?  
The mind is varied and diverse

But skillful deeds originate, thus  
From a mind that is devoid  
Of greed, aversion, and delusion -  
Where, then, do they reach cessation

Having no remainder, therein?  
Their cessation has been stated  
As when those of moral habit  
Aren't determined by that habit -

Thus, they truly understand  
The freedom of the heart, therein  
And also, then, the freedom gained  
Through liberating wisdom, thus -

And how does someone practice for  
Cessation of these skillful deeds?  
So as to this, a mendicant  
Should generate desire, and thus

Endeavour, stir up energy  
Exert the mind, and thereby strive  
So bad, unskillful qualities  
Do not, then, have the chance to rise -

And they should generate desire  
Endeavour, stir up energy  
Exert the mind, and thereby strive  
So bad, unskillful qualities

That have arisen, will decline -  
And they should generate desire  
Endeavour, stir up energy  
Exert the mind, and thereby strive

So worthy, skillful qualities  
Are given every chance to rise -  
And they should generate desire  
Endeavour, stir up energy

Exert the mind, and thereby strive  
So worthy, skillful qualities  
That have arisen, thus remain  
Are not misplaced, but magnified

And reach their full maturity  
Completed by development -  
And what, then, are unskillful thoughts?  
They're thoughts of sensuality

Of malice, and of cruelty -  
From where, then, do such thoughts arise?  
This mode of rising has been stated  
And as such, the answer is

That from perception they arise -  
From what perception do they rise?  
Perceptions are diverse and varied  
But unskillful thoughts arise

From those of sensuality  
Of malice, and of cruelty -  
And where, then, do they reach cessation  
Having no remainder, therein?

Their cessation has been stated  
As the moment mendicants  
Secluded, thus, from sense desire  
And then from unskillful deeds

Thus, enter in the first absorption  
Of the rapture and the bliss, then  
Which is born, thus, of seclusion -  
Mind in placement, and connected -

How does someone practice for  
Cessation of unskillful thoughts?  
So as to this, a mendicant  
Should generate desire, and thus

Endeavour, stir up energy  
Exert the mind, and thereby strive  
So bad, unskillful qualities  
Do not, then, have the chance to rise -

And they should generate desire  
Endeavour, stir up energy  
Exert the mind, and thereby strive  
So bad, unskillful qualities

That have arisen, will decline -  
And they should generate desire  
Endeavour, stir up energy  
Exert the mind, and thereby strive

So worthy, skillful qualities  
Are given every chance to rise -  
And they should generate desire  
Endeavour, stir up energy

Exert the mind, and thereby strive  
So worthy, skillful qualities  
That have arisen, thus remain  
Are not misplaced, but magnified

And reach their full maturity  
Completed by development -  
And what, therein, are skillful thoughts?  
Such thoughts are ones that cultivate

Renunciation, thereby, and  
Good will, therefore, and harmlessness -  
From where, then, do such thoughts arise?  
This mode of rising has been stated

And as such, the answer is  
That from perception they arise -  
From what perception do they rise?  
Perceptions are diverse and varied

But it's from perception of  
Renunciation, thereby, and  
Good will, therefore, and harmlessness  
That skillful thoughts will thus arise -

And where, then, do they reach cessation  
Having no remainder, therein?  
Their cessation has been stated  
As the moment, thereby, when

A mendicant allays initial  
And discursive thoughts, therein  
And enters in the next absorption  
Of the rapture and the bliss, then

Which is born, thus, of immersion -  
Clarity and mind at one  
Without the placement and connection -  
How does someone practice for

Cessation of such skillful thoughts?  
So as to this, a mendicant  
Should generate desire, and thus  
Endeavour, stir up energy

Exert the mind, and thereby strive  
So bad, unskillful qualities  
Do not, then, have the chance to rise -  
And they should generate desire

Endeavour, stir up energy  
Exert the mind, and thereby strive  
So bad, unskillful qualities  
That have arisen, will decline -

And they should generate desire  
Endeavour, stir up energy  
Exert the mind, and thereby strive  
So worthy, skillful qualities

Are given every chance to rise -  
And they should generate desire  
Endeavour, stir up energy  
Exert the mind, and thereby strive

So worthy, skillful qualities  
That have arisen, thus remain  
Are not misplaced, but magnified  
And reach their full maturity

Completed by development -  
So Pañcakaṅga, what are then  
The tenfold virtues spoken of  
That mendicants should thus attain

Before I can describe them, then  
As an invincible ascetic  
Thus, accomplished in the skillful  
And excelling in the skillful

Having thereby realised  
The highest of attainments, thus?  
Such virtues, then, are labelled as  
Right view, right thinking, speech, and action

Livelihood, right effort, and  
Right mindfulness, and right immersion  
Then right knowledge, and right freedom -  
It's when one possesses these

That I can thus describe them, then  
As an invincible ascetic  
Thus, accomplished in the skillful  
And excelling in the skillful

Having thereby realised  
The highest of attainments, thus -  
Then Pañcakaṅga, satisfied  
Approved of what the Sage described

## Fellowship With the Divine

*An adapted excerpt from the [Subhasutta](#)*

While the Buddha was abiding  
Near Sāvattthī in the Grove  
The student Subha greeted him  
And put this question, then, to him -

“O great Gotama, I have heard that  
You can teach a path that leads to  
Fellowship with the divine -  
O could you teach me, then, this path?”

“Well in that case, please listen well  
Apply your mind, and I will speak -  
Now what, then, is the path that leads to  
Fellowship with the divine?

So first, a monk in meditation  
Generates a heart of love  
And spreads that love to one direction  
To the second, to the third

And also to the fourth direction -  
In the same way, love is spread  
Above, below, across, around  
And thereby, then, throughout the world

Abundant, wide, and limitless  
And free from any enmity -  
When such deliverance of the heart  
Has been developed in this way

Then any actions they've performed  
Which are restricted or confined  
Do not remain, or thus persist -  
Just as a fervent trumpeter

Could thus be heard in four directions  
So the heart's release by love, then  
When it's been developed thus  
No longer has the remnants of

Restricted actions they've performed -  
So this is, thus, a path that leads to  
Fellowship with the divine -  
And next, a monk in meditation

Spreads a heart full of compassion  
Firstly then, to one direction  
To the second, to the third  
And also to the fourth direction -

Likewise, then, compassion spreads  
Above, below, across, around  
And thereby, thus, throughout the world  
Abundant, wide, and limitless

And free from any enmity -  
When such deliverance of the heart  
Has been developed in this way  
Then any actions they've performed

Which are restricted or confined  
Do not remain, or thus persist -  
Just as a fervent trumpeter  
Could thus be heard in four directions

So deliverance of the heart, then  
When it's been developed thus  
No longer has the remnants of  
Restricted actions they've performed -

So this is, thus, a path that leads to  
Fellowship with the divine -  
And next, a monk in meditation  
Generates a heart of gladness

Spreading it to one direction  
To the second, to the third  
And also to the fourth direction -  
In the same way, gladness spreads

Above, below, across, around  
And thereby, then, throughout the world  
Abundant, wide, and limitless  
And free from any enmity -

When such deliverance of the heart  
Has been developed in this way  
Then any actions they've performed  
Which are restricted or confined

Do not remain, or thus persist -  
Just as a fervent trumpeter  
Could thus be heard in four directions  
So the heart's release by gladness

When it's been developed thus  
No longer has the remnants of  
Restricted actions they've performed -  
So this is, thus, a path that leads to

Fellowship with the divine -  
And next, a monk in meditation  
Generates a heart, therein  
That's full of equanimity

And spreads it, then, to one direction  
To the second, to the third  
And also to the fourth direction -  
Likewise, thereby, then it's spread

Above, below, across, around  
And thereby, then, throughout the world  
Abundant, wide, and limitless  
And free from any enmity -

When such deliverance of the heart  
Has been developed in this way  
Then any actions they've performed  
Which are restricted or confined

Do not remain, or thus persist -  
Just as a fervent trumpeter  
Could thus be heard in four directions  
So deliverance of the heart, then

When it's been developed thus  
No longer has the remnants of  
Restricted actions they've performed -  
So this is, thus, a path that leads to

Fellowship with the divine" -  
When he had spoken, Subha said -  
"O wonderful, my dear Gotama!  
Now the Dharma is made clear!

I go for refuge to Gotama  
To the teaching, and the Sangha -  
From now, please remember me  
As one who knows there's peace in thee"

## Upon the Growth of Loving-Kindness

*Adapted from the 'Visuddhimagga,' [Chapter IX](#)*

"In those whose minds are prey to hate  
Their rage will often make them kill  
Thus, no rule's greater, Buddhas say  
Than patience kept with strongest will" -

So thereupon, one should embark  
Upon the growth of loving-kindness  
Knowing hate as danger's mark  
And thereby nurturing one's patience

Focussing upon yourself  
You should, then, firstly contemplate -  
"May I be happy, free from pain  
And enmity towards all beings

For just as I want to be happy  
Dreading pain, and fearing death  
Thus, so do other beings, too -  
I want them to have happiness"

And in this way, a great desire  
For others' welfare will arise  
That they in happiness shall dwell  
For it is as the Buddha said -

"The world I travelled with my mind  
To find I'm dearer than all others -  
Since they're precious to themselves  
Who loves oneself, won't harm another" -

So with happiness therein  
Then fill yourself with loving-kindness -  
After that, then recollect  
A teacher who inspires respect -

"O may this sage be filled with joy  
And always free from pain," one prays  
And then releases and extends this  
To a dear, beloved friend -

And thinking thus, one then bestows  
On neutral people, love that grows  
Imagining they are the same  
As all the loved ones you can name -

With this in mind, you then move on  
To those who wish to do you harm  
Recalling, if hate should arise  
They were your mothers in past lives

For it is as the Buddha said -  
"Were bandits to cut off your head  
And yet you had an angry heart  
Then that is not what I impart -

To repay angry men in kind  
Is worse than to be angry first -  
Do not with anger intertwine  
And you'll emerge victorious

The good of both, one should promote  
'Tis not for self, we look for peace -  
Who shall another's anger know  
Will find the ultimate release" -

An angry person's ruled by rage  
Engaging in misconduct of  
Their body, speech and mind, thereby  
And on their breakup after death

They reappear in states of loss -  
The animals, or hungry ghosts  
Perdition, or the hottest hells -  
Because they let their anger swell -

"Just like a log burnt at both ends  
And damaged in the middle serves  
For neither house nor fireplace  
Such is an angry person, then" -

Suppose an enemy has hurt you  
In what looks like their domain  
Why do you hurt your mind as well?  
It is not, thus, in their domain

A monk abandons family  
Who have been kind, and helpful too -  
So why not shun the enemy -  
The anger that brings harm to you?

This anger that you entertain  
Is gnawing at the very roots  
Of all the virtues you defend  
There is no greater fool than you

Another does ignoble deeds  
So you are angry - how is this?  
Why do you want to copy, too  
The sorts of acts that they commit?

Suppose another, to incite  
Provokes you with some odious act  
Why suffer anger to arise  
And be the puppet they enact?

If you get angry, then maybe  
You make them suffer, maybe not  
Yet with the hurt that anger seeds  
It's punishment that you have got

If anger-blinded enemies  
Set out to tread the path of woe  
Do you by getting angry, too  
Intend to follow, heel to toe?

If hurt is done to you by foe  
Because of anger from your side  
Then put your anger down, for why  
Should you be troubled groundlessly?

Since anger lasts a moment's time  
Those aggregates, by which was done  
The odious act, have ceased, so why  
Do you persist with anger now?

How can you seek to hurt another  
Somehow, in the other's absence?  
Don't be angry, then, with them -  
The cause of hurt is from your presence

You're the owner of your deeds  
And in your deeds you sow the seeds  
Thus, anger is the source of karma  
No one else is there to harm you -

Like the man, who in his anger  
Grabs a lump of excrement  
And in his haste to strike the other  
Only coats himself in stench -

"A fool who hates another man  
Though they are pure, without chagrin  
Such evil will come back to him  
Like dust thrown up against the wind" -

As such, the Blessed One has said  
Recalling thus, from his past lives  
That karma can be only shed  
When using love to cancel spite

For when the Master was engaged  
Through four incalculable ages  
In fulfilling the perfections  
Never once did hate corrupt him

Even when his enemy  
Ensnared his kingdom and his queen  
And had him buried in the ground  
Yet still he saw him as a friend

Or when his hands and feet were severed  
As an infant, and a sage  
He still remained as calm as ever  
Feeling not the slightest rage

Or when he was an elephant  
His navel pierced by poisoned spear  
To satisfy the hunter's wish  
He cut his tusks off, then and there

The Blessed One has thus performed  
Each one of these amazing acts  
With patience of such quality  
Unequalled by the deities

But if one's hate does not subside  
Because defilements still abide  
Well, then you really should consider  
All the cycles of Samsara -

It is in the endless round  
That there are none who can be found  
Who have not been your son, or brother  
Or your father, or your mother

Or your sister, or your daughter -  
Of the one you hate, you ought to  
Think of them without disgust  
For you should contemplate them thus -

"They've been my dearest mother, who  
Did nurture me, from in the womb  
And taught me how to walk about  
And fed me from their very mouth

A moral sense, did they instil  
And nurtured me when I was ill  
They worked until their bones were tired -  
Gave up things that they desired

Likewise, as my father, too  
Who strived to feed his family  
As shepherd, merchant, sailor, too  
And risked his life to care for me

And as my brother, sister, son  
They gave me help to get along  
Without which, I would not be here  
To practise Dharma without fear" -

If anger, thereby, still persists  
Then you should break it into bits  
And after that a resolution  
Made to look for its location -

Is it in the body hair  
Or in the urine, snot, or dung?  
Or is it in the grease or phlegm -  
Within the kidney, teeth, or lungs?

Or is this anger in the heaps  
Within desire, or in formations?  
Is it angry with ideas  
With the mind, or with sensations?

When it's broken down like this  
There is no basis anywhere -  
Just like a seed upon a needle  
Or a painting in the air

And yet another way that hate  
Can thus be made to dissipate  
Would be to offer up a gift  
For this can soften any rift

A gift for taming the untamed  
Can be the greatest thing to preach -  
Through giving gifts we can unbend  
And melt the heart with kindly speech -

And thus, when hate has been allayed  
And loving-kindness does not stray  
One dwells with equanimity  
For self, and any enemy -

If one discriminates between  
The four - oneself, the ones held dear  
Or neutral ones, and enemies -  
Then one cannot be known as 'skilled'

Nor 'one with equal amity'  
Or 'one who sees impartially' -  
But noble is the mendicant  
Who breaks down all the boundaries

And treats with equal amity  
The whole world with its deities -  
On all, they look impartially  
And thus they know no boundaries -

Now dwelling, thus, with full intention  
Love pervading one direction  
And the second, and the third  
And then the fourth, of all the world

And so above, below, around  
In equal measure it abounds  
In loving-kindness thus, they see  
A world that's free from enmity -

"O may all beings now be free  
From hate, and all anxiety  
And in the hells, and all the realms  
I pray they all live happily" -

So let a person who is wise  
Untiringly, thus, cultivate  
Such loving-kindness in their mind  
And leave all anger far behind

## The Sixfold Purification

*A concise adaptation of the [Chabbisodhanasutta](#)*

While the Buddha was abiding  
At Sāvattṭī, in the Grove  
He took a seat upon his mat  
And to the mendicants he spoke -

“A mendicant with cankers gone  
Will match the teachings when they say -  
‘Regarding what is seen, my friends  
I don’t engage, or shy away

I live untied and liberated  
Independent and detached -  
My mind is free of boundaries -  
Regarding what is heard, my friends

I don’t engage, or shy away  
I live untied and liberated  
Independent and detached -  
My mind is free of boundaries -

Regarding what is thought, my friends  
I don’t engage, or shy away  
I live untied and liberated  
Independent and detached -

My mind is free of boundaries -  
Regarding what is known, my friends  
I don’t engage, or shy away  
I live untied and liberated

Independent and detached -  
My mind is free of boundaries -  
And so I see the seen as seen  
The heard as heard, the thought as thought

And thereby, thus, the known as known’ -  
And mendicants with cankers gone  
Will match the teachings when they say -  
‘In knowing, then, that form is feeble

Prone to fading, and unstable  
Thus my mind is liberated  
Through the ending and cessation  
Giving up and letting go

Of grasping, and the mind's fixation  
And insistence, thereby, on  
The underlying tendency  
For form, thereby, to take its hold -

In knowing, too, that feeling's feeble  
Prone to fading, and unstable  
Thus my mind is liberated  
Through the ending and cessation

Giving up and letting go  
Of grasping, and the mind's fixation  
And insistence, thereby, on  
The underlying tendency

For feeling, thus, to take its hold -  
In knowing, too, perception's feeble  
Prone to fading, and unstable  
Thus my mind is liberated

Through the ending and cessation  
Giving up and letting go  
Of grasping, and the mind's fixation  
And insistence, thereby, on

The underlying impulse for  
Perception, then, to take its hold -  
And also in the knowing that  
Formations have no power, too

Are prone to fading, and unstable  
Thus my mind is liberated  
Through the ending and cessation  
Giving up and letting go

Of grasping, and the mind's fixation  
And insistence, thereby, on  
The underlying impulse for  
Formations, thus, to take their hold -

And also in the knowing, then  
That consciousness is feeble, too  
And prone to fading, and unstable  
Thus my mind is liberated

Through the ending and cessation  
Giving up and letting go  
Of grasping, and the mind's fixation  
And insistence, thereby, on

The underlying tendency  
For consciousness to take its hold -  
So that is how I know and see  
The fivefold grasping aggregates

So that my mind is thereby freed  
From all defilements by not grasping' -  
Furthermore, then, mendicants  
In whom the cankers are all gone

Will match the teachings when they say -  
'And so it is, I do not take  
The element of earth as self, then  
Nor a self that's based upon

The element of earth, therein  
And thus my mind is liberated  
Through the ending and cessation  
Giving up and letting go

Of grasping, and the mind's fixation  
And insistence, thereby, on  
The latent impulse, based upon  
The element of earth, therein -

And so it is, I do not take  
The water element as self, then  
Nor a self that's based upon  
The water element, therein

And thus my mind is liberated  
Through the ending and cessation  
Giving up and letting go  
Of grasping, and the mind's fixation

And insistence, thereby, on  
The latent impulse, based upon  
The water element, therein -  
And so it is, I do not take

The fire element as self, then  
Nor a self that's based upon  
The fire element, therein  
And thus my mind is liberated

Through the ending and cessation  
Giving up and letting go  
Of grasping, and the mind's fixation  
And insistence, thereby, on

The latent impulse, based upon  
The fire element, therein -  
And so it is, I do not take  
The element of air as self, then

Nor a self that's based upon  
The element of air, therein  
And thus my mind is liberated  
Through the ending and cessation

Giving up and letting go  
Of grasping, and the mind's fixation  
And insistence, thereby, on  
The latent impulse, based upon

The element of air, therein -  
And so it is, I do not take  
The element of space as self, then  
Nor a self that's based upon

The element of space, therein  
And thus my mind is liberated  
Through the ending and cessation  
Giving up and letting go

Of grasping, and the mind's fixation  
And insistence, thereby, on  
The latent impulse, based upon  
The element of space, therein -

And finally, I do not take  
The element of consciousness  
As thus consisting of a self, then  
Nor a self that's based upon

The element of consciousness  
And thus my mind is liberated  
Through the ending and cessation  
Giving up and letting go

Of grasping, and the mind's fixation  
And insistence, thereby, on  
The underlying impulse, and  
The tendency that's based upon

The element of consciousness -  
So that is how I know and see  
The sixfold elements, therein  
So that my mind is thereby freed

From all defilements by not grasping' -  
Furthermore, then, mendicants  
In whom the cankers are all gone  
Will match the teachings when they say -

'I know my mind is liberated  
Through the ending and cessation  
Giving up and letting go  
Of grasping, and the mind's fixation

And insistence, thereby, on  
The underlying impulse for  
The eye, and optic consciousness  
And everything that can be known, then

By the optic consciousness -  
I know my mind is liberated  
Through the ending and cessation  
Giving up and letting go

Of grasping, and the mind's fixation  
And insistence, thereby, on  
The underlying impulse for  
The ear, and aural consciousness

And everything that can be known, then  
By the aural consciousness -  
I know my mind is liberated  
Through the ending and cessation

Giving up and letting go  
Of grasping, and the mind's fixation  
And insistence, thereby, on  
The underlying impulse for

The nose, and nasal consciousness  
And everything that can be known, then  
By the nasal consciousness -  
I know my mind is liberated

Through the ending and cessation  
Giving up and letting go  
Of grasping, and the mind's fixation  
And insistence, thereby, on

The underlying impulse for  
The tongue, and sapid consciousness  
And everything that can be known, then  
By the sapid consciousness -

I know my mind is liberated  
Through the ending and cessation  
Giving up and letting go  
Of grasping, and the mind's fixation

And insistence, thereby, on  
The underlying impulse for  
The body and its consciousness  
And everything that can be known, then

By the body consciousness -  
I know my mind is liberated  
Through the ending and cessation  
Giving up and letting go

Of grasping, and the mind's fixation  
And insistence, thereby, on  
The underlying impulse for  
The mind, and mental consciousness

And everything that can be known, then  
By the mental consciousness -  
So that is how I know and see  
Regarding, thus, the sixfold base

So that my mind is thereby freed  
From all defilements by not grasping' -  
Furthermore, then, mendicants  
In whom the cankers are all gone

Will match the teachings when they say -  
'In former times I was deluded  
But I heard the Dharma, and  
Reflected on the drawbacks of

The home life and decided, then  
To go forth into homelessness -  
And taking up the training, thus  
And livelihood of mendicants

I gave up killing living beings  
Living full of sympathy  
And gave up stealing, only taking  
And expecting what is given

And I gave up lustfulness, then  
And all acts of fornication  
And abandoned lying, too  
And only thereby spoke the truth

Renouncing all divisive speech  
I only worked to reconcile  
The folk who were divided, and  
Supported those who were united -

Loving harmony, thereby  
And speaking words of harmony  
I gave up all abrasive speech  
And gave up talking nonsense, too

My words were meaningful and true  
According to the livelihood  
Of teaching, thus, and training, too -  
I didn't injure plants and seeds

And only ate one meal a day  
I didn't gratify the senses  
Or indulge in entertainment -  
I refrained from all adornment

And the comfort of high beds -  
And furthermore, then, I abstained from  
Being given any wealth  
Or any kind of property

And neither did I thus engage  
In running errands, marketing  
Or any kind of bribery  
Or cheating, or duplicity

Or mutilation, violence  
Abduction, then, or banditry -  
And in this way, I was content  
With only robes upon my body

And an alms bowl for my food  
And so I wandered, undeterred  
With just these things, as flies the bird  
Whose only burden is its wings

And when these ethics were imbued  
A blameless happiness ensued -  
And when my eyes perceived a sight  
In details, then, I wasn't lost

For if this faculty's untamed  
Then bad, unskillful qualities  
Of coveting and agitation  
Would be overwhelming, then

And so I focussed on restraint  
To guard the faculty of sight -  
And when my ears perceived a sound  
In details, then, I wasn't lost

For if this faculty's untamed  
Then bad, unskillful qualities  
Of coveting and agitation  
Would be overwhelming, then

And so I focussed on restraint  
To guard the faculty of sound -  
And when my nose perceived a smell  
In details, then, I wasn't lost

For if this faculty's untamed  
Then bad, unskillful qualities  
Of coveting and agitation  
Would be overwhelming, then

And so I focussed on restraint  
To guard the faculty of smell -  
And when my tongue perceived a taste  
In details, then, I wasn't lost

For if this faculty's untamed  
Then bad, unskillful qualities  
Of coveting and agitation  
Would be overwhelming, then

And so I focussed on restraint  
To guard the faculty of taste -  
And when my body felt a touch  
In details, then, I wasn't lost

For if this faculty's untamed  
Then bad, unskillful qualities  
Of coveting and agitation  
Would be overwhelming, then

And so I focussed on restraint  
To guard the faculty of touch -  
And when a thought came to my mind  
In details, then, I wasn't lost

For if this faculty's untamed  
Then bad, unskillful qualities  
Of coveting and agitation  
Would be overwhelming, then

And so I focussed on restraint  
To guard the faculty of mind -  
And when I had this sense restraint  
Unsullied bliss arose within -

And so I acted with awareness  
Going out and coming back  
And looking straight, and to the side  
And bending and extending limbs

And bearing, thus, the bowl and robes -  
When eating, drinking, chewing, tasting  
Urinating, defecating  
Walking, standing, sitting, sleeping

Waking, speaking, silent-keeping -  
Thus in these, there was no careless  
Situational awareness -  
When I had that total spectrum -

Noble ethics, and contentment  
Sense restraint, and mindfulness  
And situational awareness -  
Then I found secluded lodging -

Wilderness, or root of tree  
A hill, ravine, or mountain cave  
A charnel ground, or open air  
A forest, or a heap of straw -

And sat cross-legged, on the earth  
And kept my body, thus, erect  
And set my mindfulness in front -  
I gave up greed, then, for the world

And rid my heart of all desire  
And thus my mind, I purified -  
Discarding ill will, then, as well  
I rid my heart of anger, then

With sympathy for every being  
So my mind was fully cleaned -  
Discarding sloth and torpor, too  
I rid my heart of both of them -

Perceiving light, I was aware  
And so my mind was thereby clear -  
I gave up guilt and turmoil, too  
And rid my heart of both of them

And thus imbued with peace inside  
My mind was, thereby, purified -  
I gave up doubt, therefore, as well  
And filled my heart with certainty

Convinced, thus, of my skillful deeds  
And so my mind was purified -  
Discarding, thus, the hindrances  
Secluded, then, from sense desire

And also from unskillful deeds  
I entered in the first absorption  
Of the rapture and the bliss, then  
Which is born, thus, of seclusion -

Mind in placement and connected -  
When this placement and connection  
Was then stilled and pacified  
I entered in the next absorption

Of the rapture and the bliss, then  
Which is born, thus, of immersion -  
Clarity and mind at one  
Without the placement and connection -

As this rapture faded off  
I entered in the third absorption  
Filled with equanimity  
Attentive, blissful, and aware

Of which the noble ones declare -  
'Equanimous and mindful, thus  
The wise one meditates in bliss' -  
And with the end of pleasure, pain

And also happiness and sadness  
Thus, I entered and remained  
Within the fourth absorption, in  
Neutrality and mindfulness -

Then with my mind in deep immersion -  
Purified, and bright, and flawless  
Rid of all corruption, too  
And tame, and imperturbable -

I focussed on the knowledge of  
The termination of defilements  
So it was I understood, that -  
'This, then, is the truth of suffering

And this is the origin  
And this is then cessation, and  
The practice leading to cessation' -  
Furthermore, I understood that -

'These are, thus, defilements, then  
And this is thus their origin  
And this is their cessation, and then  
This, the practice leading to

Cessation, then, of all defilements' -  
Knowing and perceiving, thus  
My mind was liberated from  
The taints of sensuality

The appetite for rebirth, and  
Delusion in the endless round -  
And so it was I understood -  
'There will be no more rebirth, now

The holy life is thus complete  
What must be done has been achieved -  
There's nothing further for this being' -  
That is how I know and see

That I have thus eradicated  
Making of an 'I,' thereby  
And making, thus, of 'mine,' as well  
And also, then, the underlying

Tendency towards conceit, then  
For this conscious body, and  
Externally, towards all signs'" -  
Thus having understood, therefore

How noble ones accomplish, then  
A sixfold purity, therein  
The mendicants were gladdened by  
The freedom that had been described

## **When This Exists, That Comes To Be**

*Adapted from the Majjhima Nikaya*

So, how then can a mendicant  
Be qualified, and thereby known as  
One who's skilled and expert in  
Conditional origination?

It's when wise ones understand -  
"When this exists, that comes to be  
When this arises, that arises  
And when this does not exist

Then this does not, thus, come to be  
And from cessation, then, of this  
Then that will, thereby, cease as well -  
For ignorance is needed, then

For choices, thereby, to arise  
And choices are required, then  
For consciousness, thus, to arise  
And consciousness is needed, then

For name-and-form, thus, to arise  
And name-and-form are needed for  
The sixfold senses to arise -  
The sixfold senses are prescribed

For contact, thereby, to arise  
And contact is required, then  
For feeling, thereby, to arise  
And feeling is required, then

For craving, thereby, to arise  
And craving is required, then  
For grasping, thereby, to arise  
And grasping, then, is needed for

Becoming, thereby, to arise -  
Becoming, then, is needed, thus  
For rebirth, thereby, to arise  
And rebirth is essential, then

For old age, death, and thereby sorrow  
Lamentation, pain, distress  
And states of sadness to arise -  
So that is how this mass of suffering

Emanates and comes to be -  
When ignorance then fades away  
And ceases, thus, without remainder  
Choices, thereby, also cease -

When choices cease, then consciousness  
Surceases, too, without remainder  
And when consciousness surceases  
Name-and-form will then surcease

When name-and-form, thereby, surcease  
The sixfold senses then surcease  
And when the sixfold senses cease  
Then contact, thus, surceases too

When contact, thereby, then surceases  
Feeling, thus, surceases too  
When feeling, thereby, then surceases  
Craving, thus, surceases too

When craving, thereby, then surceases  
Grasping, thus, surceases too  
When grasping, thereby, ceases then  
Becoming, thus, surceases too

And when becoming, thereby, ceases  
Rebirth, therefore, ceases too -  
When rebirth, thereby, then surceases  
Old age, death, and thereby sorrow

Lamentation, pain, distress  
And states of sadness, thus, surcease -  
So that is how this mass of suffering  
Fades away and ceases, thus" -

And that is how a mendicant  
Is qualified, and thereby known as  
One who's skilled and expert in  
Conditional origination

## Uprooting Creepers From the Soil

*Adapted from the 'Visuddhimagga,' [Chapter XVII](#)*

This discourse now will analyse  
Conditional origination  
And the states that are, therefore  
Dependently originated -

Herein, then, it is the states  
Commencing, thus, with ignorance  
That should be understood, then, as  
Conditional origination -

As the Blessed One has said -  
"With ignorance, then, as condition  
Thus formations, by volition  
Follow, therefore, naturally

Formations as condition, then  
Incite the rise of consciousness  
And then with that as a condition  
Thus arises name-and-form

With name-and-form, then, as condition  
Then we have the sixfold base  
And with those senses as condition  
Contact, then, comes into play

And so with contact as condition  
Then sensations will arise  
And with sensations as condition  
Thirst, or craving, will arise

And with this craving as condition  
Clinging, then, comes into play  
And with this clinging as condition  
Then becoming will engage

And with becoming as condition  
Birth will therefore reach fruition  
And with birth, then, as condition  
There is ageing, death, and sorrow

Lamentation, pain, despair -  
And so there is arising of  
A multitude of suffering  
Dependent, thus, on all these things

Conditionally originated" -  
Secondly, it is the states  
That start with ageing, death, and sorrow  
That should be envisioned as

Dependently originated -  
As the Blessed One has said -  
"And what then are the states that are  
Dependently originated?

Ageing-death are transient  
And also formed, and so they are  
Dependently originated  
Subject to destruction, and then

Subject to a fall and fading -  
Subject to cessation, too -  
And birth is also transient  
And also formed, and so it is

Dependently originated  
Subject to destruction, and then  
Subject to a fall and fading -  
Subject to cessation, too -

Becoming is impermanent  
And also formed, and so it is  
Dependently originated  
Subject to destruction, and then

Subject to a fall and fading -  
Subject to cessation, too -  
And clinging is impermanent  
And also formed, and so it is

Dependently originated  
Subject to destruction, and then  
Subject to a fall and fading -  
Subject to cessation, too -

And craving is impermanent  
And also formed, and so it is  
Dependently originated  
Subject to destruction, and then

Subject to a fall and fading -  
Subject to cessation, too -  
And feeling is impermanent  
And also formed, and so it is

Dependently originated  
Subject to destruction, and then  
Subject to a fall and fading -  
Subject to cessation, too -

And contact is impermanent  
And also formed, and so it is  
Dependently originated  
Subject to destruction, and then

Subject to a fall and fading -  
Subject to cessation, too -  
The sixfold base is transient  
And also formed, and so it is

Dependently originated  
Subject to destruction, and then  
Subject to a fall and fading -  
Subject to cessation, too -

And name-and-form are transient  
And also formed, and so they are  
Dependently originated  
Subject to destruction, and then

Subject to a fall and fading -  
Subject to cessation, too -  
And consciousness is transient  
And also formed, and so it is

Dependently originated  
Subject to destruction, and then  
Subject to a fall and fading -  
Subject to cessation, and

Formations are impermanent  
And also formed, and so they are  
Dependently originated  
Subject to destruction, and then

Subject to a fall and fading -  
Subject to cessation, too -  
And ignorance is transient  
And also formed, and so it is

Dependently originated  
Subject to destruction, and then  
Subject to a fall and fading -  
Subject to cessation, too -

So these are, then, the states that are  
Dependently originated” -  
Thus, the states that are conditions  
Should be comprehended as

Conditional origination  
And the states created as  
Results of such conditions are  
Dependently originated -

“Those who study this alertly  
Reach the highest excellence  
And when perfected, they escape  
The vision of the King of Death” -

The Buddha’s teaching of what is  
Dependently originated  
Is fourfold - first, from the start  
Then from the middle to the end

Then from the end, and finally  
The middle to the start, thereof -  
It’s like four different methods of  
Uprooting creepers from the soil

For just as some will see the root first  
And then cut it at the root  
And after pulling it all out  
They haul it off, so they can use it

So the Blessed One then teaches  
On the deepest doctrine of  
Conditional origination  
From the start until the end -

“With ignorance as a condition  
Then formations will be due”  
Until “with birth as a condition  
Death and ageing will ensue” -

And some will see the middle first  
And therefore cut it at the middle  
Pulling out the upper part  
And taking it away to use it

So the Blessed One then teaches  
On the deepest doctrine of  
Conditional origination  
From the middle to the end -

“The gross delighting in sensation  
Means that clinging will be due  
And with this clinging as condition  
Then becoming will ensue

And with becoming as condition  
Birth will therefore reach fruition” -  
Other people, though, will see  
The apex of the creeper first

So seizing it, they trace it down  
To find the root and pull it out  
And after pulling it all out  
They haul it off, so they can use it

So the Blessed One then teaches  
On the deepest doctrine of  
Conditional origination  
From the end down to the start -

“With birth as a condition, there is  
Ageing, death, and lamentation  
Thus it has been said by me  
Yet, if it’s so, how are they here?”

To "ignorance as a condition  
Means formations will arise  
And this was also said by me  
Yet, if it's so, how are they here?"

Then others see the middle first  
And, therefore, cut it in the middle  
Tracing right down to the root  
And taking it away to use it

So the Blessed One then teaches  
On the deepest doctrine of  
Conditional origination  
From the middle to the start -

"And these four nutriments, disciples  
Tell me, then, what is their source?  
And what is thus their origin?  
And what has given birth to them?

By what have they been thus created?  
Craving is their source, therein  
And craving is their origin  
And all of them are born from craving

Thus they are produced by craving" -  
This is then continued to  
"And these formations, then, disciples  
Tell me, then, what is their source?

And what is thus their origin?  
And what has given birth to them?  
By what have they been thus created?  
Ignorance, then, is their source

And ignorance, their origin  
So they are born from ignorance  
And they're from ignorance produced" -  
So that is how this truth is taught

## Inclusion in the Aggregates

*An adapted excerpt from the [Mahāhatthipadopamasutta](#)*

While the Buddha was abiding  
At Sāvattṭī, in the Grove  
Then Sāriputta gave a teaching -  
To the mendicants, he spoke -

“Now if, inside, the eye’s intact  
Yet outer sights are not in range  
And there’s no consonant engagement  
Then there’s no emergence of

The corresponding consciousness -  
And if, inside, the eye’s intact  
And outer sights are thus in range  
But there’s no consonant engagement

Then there’s no emergence of  
The corresponding consciousness -  
But when, inside, the eye’s intact  
And outer sights are thus in range

And there’s a consonant engagement  
Then there is emergence of  
The corresponding consciousness -  
The form which is, thereby, produced

Is then included, therefore, in  
The grasping aggregate of form -  
And thus the feeling and perception  
Choices, too, and consciousness

Which are produced, then, in this way  
Are then included, therefore, in  
Their agnate grasping aggregates  
And in this way, one understands -

‘So this is how there comes to be  
Inclusion, thus, assemblage, and  
Assimilation, thus, into  
The fivefold grasping aggregates

For thus the Blessed One has stated -  
“One who has perception of  
Conditional origination  
Has perception of the teaching -

One who sees the teaching, sees  
Conditional origination” -  
And these aggregates are, thus  
Dependently originated -

Also, the desire, attraction  
Clinging, and attachment to  
The fivefold grasping aggregates  
Is thus the origin of suffering

And removal of desire for  
The fivefold grasping aggregates  
Is the cessation, then, of suffering’ -  
So it goes, then for the ear

The nose, the tongue, and body, therefore  
Culminating with the mind -  
For if, inside, the mind’s intact  
Yet outer concepts aren’t in range

And there’s no consonant engagement  
Then there’s no emergence of  
The corresponding consciousness -  
And if, inside, the mind’s intact

And outer concepts are in range  
But there’s no consonant engagement  
Then there’s no emergence of  
The corresponding consciousness -

But when, inside, the mind’s intact  
And outer concepts are in range  
And there’s a consonant engagement  
Then there is emergence of

The corresponding consciousness -  
The form which is, thereby, produced  
Is then included, therefore, in  
The grasping aggregate of form -

And thus the feeling and perception  
Choices, too, and consciousness  
Which are produced, then, in this way  
Are then included, therefore, in

Their agnate grasping aggregates  
And in this way, one understands -  
'So this is how there comes to be  
Inclusion, thus, assemblage, and

Assimilation, thus, into  
The fivefold grasping aggregates  
For thus the Blessed One has stated -  
"One who has perception of

Conditional origination  
Has perception of the teaching -  
One who sees the teaching, sees  
Conditional origination" -

And these aggregates are, thus  
Dependently originated -  
Also, the desire, attraction  
Clinging, and attachment to

The fivefold grasping aggregates  
Is thus the origin of suffering  
And removal of desire for  
The fivefold grasping aggregates

Is the cessation, then, of suffering' -  
At this point, it can be said  
That much has, therefore, been achieved  
And nurtured by the mendicant" -

Thus, having heard the discourse on  
Inclusion in the aggregates  
The mendicants were gladdened by  
What Sāriputta had described

## A Single Wondrous Night

*An adaptation of the [Bhaddekaratta Sutta](#)*

While the Buddha was abiding  
At Sāvattṭī, in the Grove  
He took a seat upon his mat  
And to the mendicants he spoke -

“Now I will give the teaching, and  
Analysis, thereby, of one  
Who’s had a single wondrous night -  
So listen and apply your mind -

‘Maintain no longing for the past  
Nor on the future fantasise -  
The past has long been left behind  
The future has not yet arrived

Let one who clearly, thus, discerns  
And knows the present moment’s truth  
Endeavour to attain a state  
Unshakeable, and absolute

So hasten with your effort now  
For death may come at any time -  
The Lord of Death, the General  
Can never, thus, be bargained with -

But one who’s ardent, diligent  
And dwelling only day and night  
‘Tis he, the Buddha calls supreme  
Who’s had a single wondrous night’ -

And how, then, does a person, thus  
Maintain a longing for the past?  
Delighting, thereby, in the thought -  
‘I had such form, then, in the past

And feeling, and perception, too  
And choices, thus, and consciousness’ -  
So that is how a person, then  
Maintains a longing for the past -

And how, then, does a person, thus  
Maintain no longing for the past?  
By not delighting in the thought -  
'I had such form, then, in the past

And feeling, and perception, too  
And choices, thus, and consciousness' -  
So that is how a person, then  
Maintains no longing for the past -

And how, then, does a person, thus  
Upon the future fantasise?  
Delighting, thereby, in the thought -  
'My form might be thus in the future

And my feeling, and perception  
Choices, too, and consciousness' -  
So that is how a person, then  
Will fantasise upon the future -

How, then, does a person, thus  
Not fantasise upon the future?  
Not delighting in the thought -  
'My form might be thus in the future

Or my feeling, or perception  
Choices, too, or consciousness' -  
So that is how a person, then  
Won't fantasise upon the future -

How, then, is a person, thereby  
Swept away by present states?  
It's when a witless person, then  
Without regard for Noble Ones

Or skill or training in the Dharma  
Thus perceives all form as self  
Or self, then, as possessing form  
Or form as being in the self

Or self as being in the form -  
They see all feeling, too, as self  
Or self as having feeling, then  
Or feeling, too, within the self

Or self within the feeling, then -  
They see perception, too, as self  
Or self that has perception, then -  
Perception, too, within the self

Or self within perception, then -  
They see their choices, too, as self  
Or self as having choices, then  
Or choices, too, within the self

Or self within their choices, then -  
They see their consciousness as self  
Or self as having consciousness  
Or consciousness within the self

Or self within the consciousness -  
So that is how a person, then  
Is swept away by present states -  
And how then is a person, thus

Not swept away by present states?  
It's when a learned mendicant -  
Disciple of the Noble Ones -  
Who has regard for Noble Ones

And skill and training in the Dharma  
Does not see all form as self  
Or self, then, as possessing form  
Or form as being in the self

Or self as being in the form -  
And furthermore, they don't perceive  
All feeling, thereby, as the self  
Or self as having feeling, then

Or any feeling in the self  
Or self within the feeling, then -  
And furthermore, they don't perceive  
Perception, thereby, as the self

Or self that has perception, therefore  
Nor perception in the self  
Or self within perception, then -  
And furthermore, they don't perceive

Their choices, thereby, as the self  
Or self as having choices, then  
Or choices, too, within the self  
Or self within their choices, then -

And finally, they don't perceive  
Their consciousness as having self  
Or self as having consciousness  
Or consciousness within the self

Or self within the consciousness -  
So that is how a person is not  
Swept away by present states  
So therefore, it was said before -

'Maintain no longing for the past  
Nor on the future fantasise -  
The past has long been left behind  
The future has not yet arrived

Let one who clearly thus discerns  
And knows the present moment's truth  
Endeavour to attain a state  
Unshakeable, and absolute

So hasten with your effort now  
For death may come at any time -  
The Lord of Death, the General  
Can never, thus, be bargained with -

But one who's ardent, diligent  
And dwelling only day and night  
'Tis he, the Buddha calls supreme  
Who's had a single wondrous night' -

And that is why I said to you, that -  
'I will give the teaching, and  
Analysis, thereby, of one  
Who's had a single wondrous night'" -

Thus having heard the discourse, therefore  
Of a single wondrous night  
The mendicants were gladdened by  
The freedom that had been described

## **Destruction of Anxiety**

*An adaptation of the [Uddesavibhaṅgasutta](#)*

While the Buddha was abiding  
At Sāvattṭī, in the Grove  
Mahākaccāna, on request  
Unto the mendicants, thus spoke -

“And so it was the Buddha said -  
‘A mendicant should thus examine  
Such that for the mendicant  
If consciousness is never scattered

Or diffused externally  
And if it’s not attached or fettered  
Thus internally, therein  
The lack of grasping would then cause

Destruction of anxiety  
And in that case, then there would be  
No origin of suffering -  
No rebirth, ageing, death, or sorrow

Rising in the future, thus’ -  
And how is consciousness then scattered  
And diffused externally?  
It’s when a mendicant perceives

A sight, then, with their eyes, thereby  
And consciousness then chases after  
Features of that sight, and so  
It’s tied, attached, and fettered, thus

To pleasure in those features, then -  
And therefore consciousness is scattered  
And diffused externally -  
And when a mendicant discerns

A sound, then, with their ears, thereby  
And consciousness then chases after  
Features of that sound, and so  
It’s tied, attached, and fettered, thus

To pleasure in those features, then -  
And therefore consciousness is scattered  
And diffused externally -  
And when a mendicant detects

An odour with their nose, thereby  
And consciousness then chases after  
Features of that smell, and so  
It's tied, attached, and fettered, thus

To pleasure in those features, then -  
And therefore consciousness is scattered  
And diffused externally -  
And when a mendicant then tastes

A flavour with their tongue, thereby  
And consciousness then chases after  
Features of that taste, and so  
It's tied, attached, and fettered, thus

To pleasure in those features, then -  
And therefore consciousness is scattered  
And diffused externally -  
And when a mendicant thus feels

A touch, then, with their body, thus  
And consciousness then chases after  
Features of that touch, and so  
It's tied, attached, and fettered, thus

To pleasure in those features, then -  
And therefore consciousness is scattered  
And diffused externally -  
And when a mendicant perceives

Ideas with their mind, thereby  
And consciousness then chases after  
Features of those thoughts, and so  
It's tied, attached, and fettered, thus

To pleasure in those features, then -  
And therefore consciousness is scattered  
And diffused externally -  
And how is consciousness not scattered

Or diffused externally?  
It's when a mendicant perceives  
A sight, then, with their eyes, thereby  
And consciousness does not chase after

Features of that sight, therefore -  
Not tied, attached, or fettered, thus  
To pleasure in those features, then -  
So consciousness is thus not scattered

Or diffused externally -  
And when a mendicant discerns  
A sound, then, with their ears, thereby  
And consciousness does not chase after

Features of that sound, therefore -  
Not tied, attached, or fettered, thus  
To pleasure in those features, then -  
So consciousness is thus not scattered

Or diffused externally -  
And when a mendicant detects  
An odour with their nose, thereby  
And consciousness does not chase after

Features of that smell, therefore -  
Not tied, attached, or fettered, thus  
To pleasure in those features, then -  
So consciousness is thus not scattered

Or diffused externally -  
And when a mendicant then tastes  
A flavour with their tongue, thereby  
And consciousness does not chase after

Features of that taste, therefore -  
Not tied, attached, or fettered, thus  
To pleasure in those features, then -  
So consciousness is thus not scattered

Or diffused externally -  
And when a mendicant thus feels  
A touch, then, with their body, thus  
And consciousness does not chase after

Features of that touch, therefore -  
Not tied, attached, or fettered, thus  
To pleasure in those features, then -  
So consciousness is thus not scattered

Or diffused externally -  
And when a mendicant perceives  
Ideas with their mind, thereby  
And consciousness does not chase after

Features of those thoughts, therefore -  
Not tied, attached, or fettered, thus  
To pleasure in those features, then -  
So consciousness is thus not scattered

Or diffused externally -  
And how then is it thus attached  
Or fettered, then, internally?  
It's when a mendicant, thereby

Secluded, then, from sense desire  
And also from unskillful deeds  
Thus enters in the first absorption  
Of the rapture and the bliss, then

Which is born, thus, of seclusion -  
Mind in placement and connected -  
And then consciousness pursues  
The bliss and rapture of seclusion -

Tied, attached, and fettered, thus  
To pleasure in that joy and bliss -  
The mind is said to be attached  
And fettered, thus, internally -

And furthermore, then, as the placement  
And connection of the mind  
Are stilled, then, and the mendicant  
Thus enters in the next absorption

Of the rapture and the bliss, then  
Which is born, thus, of immersion -  
Clarity and mind at one  
Without the placement and connection -

And then consciousness pursues  
The bliss and rapture of immersion -  
Tied, attached, and fettered, thus  
To pleasure in that joy and bliss -

The mind is said to be attached  
And fettered, thus, internally -  
Then, as this rapture fades away  
They enter in the third absorption

Filled with equanimity  
Attentive, blissful, and aware  
Of which the noble ones declare -  
'Equanimous and mindful, thus

The wise one meditates in bliss' -  
And consciousness pursues, thereby  
That equanimity, therein -  
Thus, tied, attached, and fettered to

The bliss of equanimity -  
The mind is said to be attached  
And fettered, thus, internally -  
Then with the end of pleasure, pain

And also happiness and sadness  
And they enter and remain  
Within the fourth absorption, in  
Neutrality and mindfulness -

And consciousness then chases after  
That neutrality, therein -  
Thus, tied, attached, and fettered to  
The pleasure of neutrality -

The mind is said to be attached  
And fettered, thus, internally -  
And how, then, is it not attached  
Or fettered, thus, internally?

It's when a mendicant, thereby  
Secluded, then, from sense desire  
And also from unskillful deeds  
Thus enters in the first absorption

Of the rapture and the bliss, then  
Which is born, thus, of seclusion -  
Mind in placement and connected -  
Consciousness, then, does not chase

The bliss and rapture of seclusion -  
Not attached or fettered, thus  
To pleasure in that joy and bliss -  
And so the mind is not attached

Or fettered, thus, internally -  
And furthermore, then, as the placement  
And connection of the mind  
Are stilled, and then the mendicant

Thus enters in the next absorption  
Of the rapture and the bliss, then  
Which is born, thus, of immersion -  
Clarity and mind at one

Without the placement and connection -  
Consciousness, then, does not chase  
The bliss and rapture of immersion -  
Not attached or fettered, thus

To pleasure in that joy and bliss -  
And so the mind is not attached  
Or fettered, thus, internally -  
Then, as this rapture fades away

They enter in the third absorption  
Filled with equanimity  
Attentive, blissful, and aware  
Of which the noble ones declare -

'Equanimous and mindful, thus  
The wise one meditates in bliss' -  
And consciousness does not pursue  
That equanimity, therefore -

Not tied, attached, or fettered to  
The bliss of equanimity -  
The mind is thereby not attached  
Or fettered, thus, internally -

Then with the end of pleasure, pain  
And also happiness and sadness  
And they enter and remain  
Within the fourth absorption, in

Neutrality and mindfulness -  
And consciousness does not chase after  
That neutrality, therein -  
Not tied, attached, or fettered to

The pleasure of neutrality -  
The mind is thereby not attached  
Or fettered, thus, internally -  
And how, then, does its grasping cause

Existence of anxiety?  
It's when a witless person, then  
Without regard for Noble Ones  
Or skill or training in the Dharma

Thus perceives all form as self  
Or self, then, as possessing form  
Or form as being in the self  
Or self as being in the form -

But form will thus decay and die  
And consciousness then latches on to  
That destruction, then, of form -  
Anxieties engross the mind

That come from grasping to destruction  
Thus originating from  
Accordance with reality  
And so this grasping thereby causes

Fear, concern, and worry, and  
Existence of anxiety -  
They see all feeling, too, as self  
Or self as having feeling, then

Or feeling, too, within the self  
Or self within the feeling, then -  
But feeling will decay and die  
And consciousness then holds on to

The perishing of feeling, then -  
Anxieties engross the mind  
That come from grasping to destruction  
Thus originating from

Accordance with reality  
And so this grasping thereby causes  
Fear, concern, and worry, and  
Existence of anxiety -

They see perception, too, as self  
Or self that has perception, then -  
Perception, too, within the self  
Or self within perception, then -

Perception, though, decays and dies  
And consciousness then holds on to  
Destruction of perception, then -  
Anxieties engross the mind

That come from grasping to destruction  
Thus originating from  
Accordance with reality  
And so this grasping thereby causes

Fear, concern, and worry, and  
Existence of anxiety -  
They see their choices, too, as self  
Or self as having choices, then

Or choices, too, within the self  
Or self within their choices, then -  
But choices will decay and die  
And consciousness then holds on to

The perishing of choices, then -  
Anxieties engross the mind  
That come from grasping to destruction  
Thus originating from

Accordance with reality  
And so this grasping thereby causes  
Fear, concern, and worry, and  
Existence of anxiety -

They see their consciousness as self  
Or self as having consciousness  
Or consciousness within the self  
Or self within the consciousness -

But consciousness decays and dies  
And so it thereby holds on to  
Destruction, thus, of consciousness -  
Anxieties engross the mind

That come from grasping to destruction  
Thus originating from  
Accordance with reality  
And so this grasping thereby causes

Fear, concern, and worry, and  
Existence of anxiety -  
And how does lack of grasping cause  
Destruction of anxiety?

It's when a learned mendicant -  
Disciple of the Noble Ones -  
Who has regard for Noble Ones  
And skill and training in the Dharma

Does not see all form as self  
Or self, then, as possessing form  
Or form as being in the self  
Or self as being in the form -

And when that form decays and dies  
Then consciousness won't latch on to  
Destruction, thereby, of that form -  
Anxieties that come from grasping

To destruction, then, of form  
Originating, thereby, from  
Accordance with reality  
Do not, therefore, engross the mind

And from this lack of grasping, there's no  
Fear, concern, or worry, or  
Existence of anxiety -  
And furthermore, they don't perceive

All feeling, thereby, as the self  
Or self as having feeling, then  
Or any feeling in the self  
Or self within the feeling, then -

And when that feeling perishes  
Then consciousness won't latch on to  
Destruction of that feeling, then -  
Anxieties that come from grasping

To destruction, then, of feeling  
Thus originating from  
Accordance with reality  
Do not, therefore, engross the mind

And from this lack of grasping, there's no  
Fear, concern, or worry, or  
Existence of anxiety -  
And furthermore, they don't perceive

Perception, thereby, as the self  
Or self that has perception, therefore  
Nor perception in the self  
Or self within perception, then -

And when perception perishes  
Then consciousness won't latch on to  
Destruction of perception, then -  
Anxieties that come from grasping

To destruction of perception  
Thus originating from  
Accordance with reality  
Do not, therefore, engross the mind

And from this lack of grasping, there's no  
Fear, concern, or worry, or  
Existence of anxiety -  
And furthermore, they don't perceive

Their choices, thereby, as the self  
Or self as having choices, then  
Or choices, too, within the self  
Or self within their choices, then -

And when their choices perish, thus  
Then consciousness won't latch on to  
Destruction of those choices, then -  
Anxieties that come from grasping

To destruction of those choices  
Thus originating from  
Accordance with reality  
Do not, therefore, engross the mind

And from this lack of grasping, there's no  
Fear, concern, or worry, or  
Existence of anxiety -  
And finally, they don't perceive

Their consciousness as having self  
Or self as having consciousness  
Or consciousness within the self  
Or self within the consciousness -

And when that consciousness decays  
It doesn't thereby latch on to  
Destruction of that consciousness -  
Anxieties that come from grasping

To the end of consciousness  
Originating, thereby, from  
Accordance with reality  
Do not, therefore, engross the mind

And from this lack of grasping, there's no  
Fear, concern, or worry, or  
Existence of anxiety -  
So now you know the reason why

A lack of grasping instigates  
Destruction of anxiety -  
And that is why the Buddha said -  
'A mendicant should thus examine

Such that for the mendicant  
If consciousness is never scattered  
Or diffused externally  
And if it's not attached or fettered

Thus internally, therein  
The lack of grasping would then cause  
Destruction of anxiety  
And in that case, then there would be

No origin of suffering -  
No rebirth, ageing, death, or sorrow  
Rising in the future, thus' -  
Now, if there's more you wish to know

Then to the Buddha, you should go  
And put your question, then, to him  
And bear his answer in your mind" -  
The mendicants were happy with

Mahākaccāna, and agreed  
And then ascending from their seats  
They worshipped him, and took their leave  
And going to the Blessed One

They worshipped him, and sat down, and  
Reported what had been described -  
To which the Blessed One replied -  
"O mendicants, then, you should know

Mahākaccāna is a sage  
If you had put to me this question  
My response would be the same -  
For this indeed, is what it means

And you should bear it in your mind" -  
Thus having understood these words  
The mendicants were gladdened by  
The wisdom that had been described

## Analysis of Harmony

*An abridged adaptation of the [Araṇavibhaṅgasutta](#)*

While the Buddha was abiding  
At Sāvattṭhī, in the Grove  
He took a seat upon his mat  
And to the mendicants, he spoke -

“O mendicants, you should discern  
Analysis of harmony -  
So listen to me carefully  
Apply your mind, and I will speak -

Now, don't indulge in sensual pleasure  
Which is vulgar, crude, and vain  
And don't indulge in self-abuse  
For that is painful, crude, and vain -

Avoiding both of these extremes  
The Buddha learned the Middle Way  
Of vision, thus, and knowledge, too  
That leads to peace and insight, and

Awakening, and letting go -  
So knowing, therefore, what it means  
To flatter and rebuke, thereby  
Then in this knowledge, thus avoid them

So the Dharma thereby shines -  
And knowing, then, how to determine  
Different kinds of pleasure, thereby  
In this knowledge, thus pursue

And cultivate internal pleasure -  
Furthermore, then, do not talk  
Behind the backs of others, then  
And don't speak sharply in their presence -

One should speak unhurriedly  
And not insist on favoured words  
And one should thus not override  
Accepted terminology -

So this is, thus, the outline of  
Analysis of harmony -  
'Now, don't indulge in sensual pleasure  
Which is vulgar, crude, and vain

And don't indulge in self-abuse  
For that is painful, crude, and vain' -  
So why, then, was this said before?  
Indulging in the bliss of pleasure

Linked to sensuality  
Is vulgar, crude, and vain, therein  
For such indulgence is beset  
By pain, affliction, stress, and fever

So it's the mistaken way  
And non-indulgence, thereby, in  
The bliss of sensual pleasure's free of  
Pain, affliction, stress, and fever

So it is the proper way -  
Indulging, then, in self-abuse  
Is painful, crude, and vain, therein  
For such indulgence is beset

By pain, affliction, stress, and fever  
So it's the mistaken way  
And non-indulgence, thereby, in  
Performing self-abuse is free of

Pain, affliction, stress, and fever  
So it is the proper way -  
And that's why it was said before, then -  
'Don't indulge in sensual pleasure

Which is vulgar, crude, and vain  
And don't indulge in self-abuse  
For that is painful, crude, and vain' -  
And after that, then, it was said -

'Avoiding both of these extremes  
The Buddha learned the Middle Way  
Of vision, thus, and knowledge, too  
That leads to peace and insight, and

Awakening, and letting go' -  
So why, therefore, was this expounded?  
It's the noble eightfold path -  
Right view, right thinking, speech, and action

Livelihood, right effort, and  
Right mindfulness, and right immersion -  
This is thus the Middle Way  
That leads to peace and insight, and

Awakening, and letting go -  
And after that, then, it was stated -  
'Knowing, therefore, what it means  
To flatter and rebuke, thereby

Then in this knowledge, thus avoid them  
So the Dharma thereby shines' -  
So why, therefore, was this expounded?  
How, then, does there come to be

Rebuking, thus, and flattery  
So that the Dharma doesn't shine?  
'The people who, thus, undertake  
Indulgence in the bliss of pleasure

Linked to sensuality -  
Thus vulgar, crude, and vain, therein -  
Are thus beset by pain, affliction  
Stress, and fever, so therefore

They're heeding the mistaken way' -  
When speech like this is utilised  
Some people are rebuked, thereby -  
'The people who have broken off

Indulgence in the bliss of pleasure  
Linked to sensuality  
Are thereby free of pain, affliction  
Stress, and fever, so therefore

They're practising the proper way' -  
When speech like this is utilised  
Then some are flattered, thus, thereby -  
'The people who, thus, undertake

Indulgence, then, in self-abuse  
Thus painful, crude, and vain, therein -  
Are thus beset by pain, affliction  
Stress, and fever, so therefore

They're heeding the mistaken way' -  
When speech like this is utilised  
Some people are rebuked, thereby -  
'The people who have broken off

Indulgence, then, in self-abuse  
Are thereby free of pain, affliction  
Stress, and fever, so therefore  
They're practising the proper way' -

When speech like this is utilised  
Then some are flattered, thus, thereby -  
'And those who have not given up  
The fetter of existence, then

Are thus beset by pain, affliction  
Stress, and fever, so therefore  
They're heeding the mistaken way' -  
When speech like this is utilised

Some people are rebuked, thereby -  
'The people who have given up  
The fetter of existence, then  
Are thereby free of pain, affliction

Stress, and fever, so therefore  
They're practising the proper way' -  
When speech like this is utilised  
Then some are flattered, thus, thereby -

So this is how there comes to be  
Rebuking, thus, and flattery  
So that the Dharma doesn't shine -  
And how, then, does there come to be

No flattery, and no rebuke  
So that the Dharma thereby shines?  
Instead of speaking up like this -  
'The people who, thus, undertake

Indulgence in the bliss of pleasure  
Linked to sensuality -  
Thus vulgar, crude, and vain, therein -  
Are thus beset by pain, affliction

Stress, and fever, so therefore  
They're heeding the mistaken way' -  
Alternatively, one should say, then -  
'Such indulgence is beset

By pain, affliction, stress, and fever  
And it's the mistaken way' -  
For thus the Dharma thereby shines  
And furthermore, you shouldn't say -

'The people who have broken off  
Indulgence in the bliss of pleasure  
Linked to sensuality  
Are thereby free of pain, affliction

Stress, and fever, so therefore  
They're practising the proper way' -  
Alternatively, one should say, then -  
'Stopping such indulgence is

A practice which is thereby free of  
Pain, affliction, stress, and fever  
And it is the proper way' -  
For thus the Dharma thereby shines

And furthermore, you shouldn't say -  
'The people who, thus, undertake  
Indulgence, then, in self-abuse  
Are thus beset by pain, affliction

Stress, and fever, so therefore  
They're heeding the mistaken way' -  
Alternatively, one should say, then -  
'Such indulgence is beset

By pain, affliction, stress, and fever  
And it's the mistaken way' -  
For thus the Dharma thereby shines  
And furthermore, you shouldn't say -

'The people who have broken off  
Indulgence, then, in self-abuse  
Are thereby free of pain, affliction  
Stress, and fever, so therefore

They're practising the proper way' -  
Alternatively, one should say, then -  
'Stopping such indulgence is  
A practice which is thereby free of

Pain, affliction, stress, and fever  
And it is the proper way' -  
For thus the Dharma thereby shines  
And furthermore, you shouldn't say -

'And those who have not given up  
The fetter of existence, then  
Are thus beset by pain, affliction  
Stress, and fever, so therefore

They're heeding the mistaken way' -  
Alternatively, one should say, then -  
'When the fetter of existence  
Is not, thereby, given up

Existence, thus, is not abandoned' -  
Thus the Dharma thereby shines  
And finally, one shouldn't say -  
'The people who have given up

The fetter of existence, then  
Are thereby free of pain, affliction  
Stress, and fever, so therefore  
They're practising the proper way' -

Alternatively, one should say, then -  
'When the fetter of existence  
Has been, thereby, given up  
Existence, too, is thus abandoned' -

Thus the Dharma thereby shines  
So that's why it was said before, then -  
'Knowing, therefore, what it means  
To flatter and rebuke, thereby

Then in this knowledge, thus avoid them  
So the Dharma thereby shines' -  
And after that, then, it was stated -  
'Knowing, then, how to determine

Different kinds of pleasure, thereby  
In this knowledge, thus pursue  
And cultivate internal pleasure' -  
Why was this expounded, then?

There are these fivefold sensual pleasures -  
Sights known by the eye, then, and  
The sounds known by the ear, as well  
And smells known by the nose, then, and

The tastes known by the tongue, too, and  
The touch known by the body, therefore  
All of which are likeable  
Agreeable, desirable

Arousing, sensual, and pleasant -  
The joy and pleasure rising from  
These fivefold sensual pleasures, is  
A filthy, common, craven pleasure

And such pleasure should not be, thus  
Cultivated or developed  
And it should be feared, I say -  
Now, take a mendicant, then, who

Secluded, then, from sense desire  
And also from unskillful deeds  
Thus enters in the first absorption  
Of the rapture and the bliss, then

Which is born, thus, of seclusion -  
Mind in placement and connection -  
And then as the placement, therefore  
And connection of the mind

Are quieted, the mendicant  
Thus enters in the next absorption  
Of the rapture and the bliss, then  
Which is born, thus, of immersion -

Clarity and mind at one  
Without the placement and connection -  
As this rapture fades away  
They enter in the third absorption

Filled with equanimity  
Attentive, blissful, and aware  
Of which the Noble Ones declare -  
'Equanimous and mindful, thus

The wise one meditates in bliss' -  
Then with the end of pleasure, pain  
And also happiness and sadness  
Thus they enter and remain

Within the fourth absorption, in  
Neutrality and mindfulness -  
So this is called the pleasure of  
Renunciation, and seclusion

Peace, and thus awakening -  
Such pleasure, therefore, is to be, then  
Cultivated and developed  
And it should not be, thus, feared -

That's why it was thus expounded -  
'Knowing, then, how to determine  
Different kinds of pleasure, thereby  
In this knowledge, thus pursue

And cultivate internal pleasure' -  
After that, then, it was stated -  
'Furthermore, then, do not talk  
Behind the backs of others, then

And don't speak sharply in their presence' -  
Why, therefore, was this expounded?  
When you know that what you say  
Behind the backs of others, is

Untrue, and false, and also pointless  
You should thus not utter it -  
And when you know that what you say  
Behind the backs of others, then

Is true, correct, but also pointless  
You should train yourself, thereby  
To keep those comments to yourself -  
And when you know that what you say

Behind the backs of others, then  
Is true, correct, and beneficial  
You should choose the proper time, then  
When those comments may be uttered -

When you know that sharp words, said  
Directly, then, to others, are  
Untrue, and false, and also pointless  
You should thus not utter them -

And when you know that sharp words, said  
Directly, then, to others, thus  
Are true, correct, but also pointless  
You should train yourself, thereby

To keep those comments to yourself -  
And when you know that sharp words, said  
Directly, then, to others, thus  
Are true, correct, and beneficial

You should choose the proper time, then  
When those comments may be uttered -  
That's why it was said before, then -  
'Furthermore, then, do not talk

Behind the backs of others, then  
And don't speak sharply in their presence' -  
After that, then, it was stated -  
'One should speak unhurriedly' -

So why was this expounded, therefore?  
When you're speaking hurriedly  
Your body tires easily  
Your mind gets stressed, your voice gets stressed

Your throat gets sore, and so your words  
Are vague and hard to understand  
But when you speak unhurriedly  
Your body does not tire, so

Your mind and voice, then, don't get stressed  
Your throat's not sore, and so your words  
Are clear and easy to discern -  
So that's why, therefore, it was stated -

'One should speak unhurriedly' -  
And after that, then, it was stated -  
'Don't insist on favoured words  
And do not, therefore, override

Accepted terminology' -  
So why was this expounded, thus?  
And how, then, do you thus insist  
On favoured words and override

Accepted terminology?  
It's when, among localities  
The same thing, thus, is labelled as  
A 'cup,' a 'bowl,' a 'jar,' a 'scoop'

A 'vessel,' 'dish,' a 'plate,' or 'basin' -  
Yet, however it is known  
In various localities  
You stubbornly insist upon

Your favoured word, believing, therefore -  
'Only this can be correct -  
All other terms are incorrect' -  
So that's how you insist upon

Your favoured words and override  
Accepted terminology -  
And how, then, do you not insist  
On favoured words or override

Accepted terminology?  
It's when, among localities  
The same thing, thus, is labelled as  
A 'cup,' a 'bowl,' a 'jar,' a 'scoop'

A 'vessel,' 'dish,' a 'plate,' or 'basin' -  
Yet, however it is known  
In various localities  
You thus consider carefully -

'These people must refer to this' -  
And thereby speak accordingly  
And this is why, then, it was stated -  
'Don't insist on favoured words

And do not, therefore, override  
Accepted terminology' -  
So this is how you should discern  
Analysis of harmony -

Abandoning the things beset  
By pain, affliction, stress, and fever  
You should nurture what is free of  
Pain, affliction, stress, and fever -

Follow, thus, the Middle Way  
Of vision, thus, and knowledge, too  
That leads to peace and insight, and  
Awakening, and letting go" -

Then, having understood this deep  
Analysis of harmony  
The mendicants were satisfied  
With what the Sage had thus described

## Discernment of the Noble Truths

*An adaptation of the [Saccavibhaṅgasutta](#)*

While the Buddha was abiding  
In the park, at Varanasi  
Sāriputta gave a teaching  
And addressed the mendicants -

“At Varanasi, in the park  
The Buddha, the Awakened One  
Revolved the Wheel of Dharma, which  
Can never be reversed, then, by

Ascetics, brahmins, gods, or Māra -  
It’s the teaching advocating  
Definition and discernment  
Of the fourfold Noble Truths -

So what, then, are the Noble Truths?  
The first one is the truth of suffering  
Then its origin, therein  
And after that, there is cessation

And the practice leading to  
Cessation of all suffering, thereby -  
What, then, is the truth of suffering?  
Birth, old age, and death is suffering

Sorrow, lamentation, pain  
Despair, and grief are also suffering  
And not getting what you want -  
In short, the fivefold aggregates

Are suffering in the endless round -  
So what is rebirth in the round?  
The birth, inception, and conception  
Manifesting aggregates

And acquisition, thereby, of  
The sense fields of assorted beings  
In the many realms, therein -  
And what is old age in the round?

The ageing and decrepitude  
The broken teeth, and silver hair  
The wrinkly skin, diminished zest  
And all the failing faculties

Of all assorted beings, then  
Within the many realms, therein -  
And what is death, then, in the round?  
The passing on, disintegration

And demise, mortality  
The death, decease, and breaking up  
Of all the aggregates, therein -  
Discarding of the corpse, thereby

And cutting the life faculty  
Of all assorted beings, then  
Within the many realms, therein -  
And what is sorrow in the round?

The sorrow, and the sorrowing  
The state of sadness, inner sadness  
And the deepest inner sorrow  
Rising, thus, from one's misfortune

And from suffering in the round -  
So what is lamentation, then?  
The cry, lament, and wailing, and  
Lamenting, and the state of wailing

Rising, thus, from one's misfortune  
And from suffering in the round -  
And what is pain, then, in the round?  
It's corporal pain, unpleasantness -

The painful, stressful feeling, then  
That's born from corporal contact, thus -  
So what's despair, then, in the round?  
It's mental pain, unhappiness -

The painful, stressful feeling, then  
That's born from mental contact, thus -  
And what is grief, then, in the round?  
The grief, distress, the state of stress

And all distress within someone  
Arising, thus, from one's misfortune  
And from suffering in the round -  
And what's 'not getting what you want?'

It's thus the grasping for that which  
Is unobtainable, as in -  
"I wish that we weren't subject, then  
To rebirth, thereby, in the round -

I wish it wouldn't come to us!"  
But that cannot be simply gained  
By wishing for it to be there -  
And likewise, then the grasping for

The unobtainable, as in -  
"I wish that we weren't subject, then  
To sorrow, lamentation, pain  
Despair and grief, thus, in the round -

I wish they wouldn't come to us!"  
But that cannot be simply gained  
By wishing for it to be there -  
So that's 'not getting what you want' -

And what, then, is the meaning of  
'In short, the fivefold aggregates  
Are suffering in the endless round?'  
They are the grasping aggregates

Of form, and feeling, and perception  
Choices, then, and consciousness -  
So this is thus the Noble Truth  
Of suffering, thereby, in the round -

So what is thus the Noble Truth, then  
Of the origin of suffering?  
It's the lust for future rebirth  
Mixed up with delight and greed

And taking pleasure where it lands -  
It's craving, thus, for sensual pleasures  
And the craving for existence  
And the lust for non-existence -

This is thus the Noble Truth, then  
Of the origin of suffering -  
What is then the Noble Truth  
Of the cessation, thus, of suffering?

It's the fading off, cessation  
Of all lust with nothing left -  
The giving up, and letting go  
Relinquishing of clinging, thus -

So this is then the Noble Truth  
Of the cessation, thus, of suffering -  
What is thus the Noble Truth, then  
Of the practice leading to

Cessation of all suffering, thereby?  
It's the noble eightfold path -  
Right view, right thinking, speech, and action  
Livelihood, right effort, and

Right mindfulness, and right immersion -  
What, then, is right view, therein?  
It's knowledge, thus, of suffering, and  
The origin of suffering, and

Cessation, then, of suffering, and  
The practice, thereby, leading to  
Cessation of all suffering, thus -  
So what, then, is right thought, therein?

Such thought is that which cultivates  
Renunciation, thereby, and  
Good will, therefore, and harmlessness -  
And what, then, is right speech, therein?

Such speech is that which thus refrains  
From lying, and divisive speech  
Abrasive speech, and nonsense, too -  
And what's right action on the path?

It's action, then, which thus refrains  
From killing living creatures, and  
From stealing others' property  
And sexual misbehaviour, too -

And what's right livelihood, therein?  
It's when a mendicant, thereby  
Abandons their wrong livelihood  
And earns a living, after that

Engaging in right livelihood -  
And what's right effort on the path?  
So this is when a mendicant  
Will generate desire, and thus

Endeavour, stir up energy  
Exert the mind, and thereby strive  
So bad, unskillful qualities  
Do not, then, have the chance to rise -

And so they generate desire  
Endeavour, stir up energy  
Exert the mind, and thereby strive  
So bad, unskillful qualities

That have arisen, will decline -  
And thus they generate desire  
Endeavour, stir up energy  
Exert the mind, and thereby strive

So worthy, skillful qualities  
Are given every chance to rise -  
And so they generate desire  
Endeavour, stir up energy

Exert the mind, and thereby strive  
So worthy, skillful qualities  
That have arisen, thus remain  
Are not misplaced, but magnified

And reach their full maturity  
Completed by development -  
And what, then, is right mindfulness?  
It's when a mendicant, thereby

Observes the aspects of the body  
Keen, aware, and mindfully  
Abandoning their hate and greed -  
Observes the aspects of sensations

Keen, aware, and mindfully  
Abandoning their hate and greed -  
Observes the aspects of the mind, thus  
Keen, aware, and mindfully

Abandoning their hate and greed -  
Observes the aspects of conditions  
Keen, aware, and mindfully  
Abandoning their hate and greed -

And what is right immersion, then?  
It's when a mendicant, thereby  
Secluded, then, from sense desire  
And also from unskillful deeds

Thus enters in the first absorption  
Of the rapture and the bliss, then  
Which is born, thus, of seclusion -  
Mind in placement and connection -

And then as the placement, therefore  
And connection of the mind  
Are quieted, the mendicant  
Thus enters in the next absorption

Of the rapture and the bliss, then  
Which is born, thus, of immersion -  
Clarity and mind at one  
Without the placement and connection -

As this rapture fades away  
They enter in the third absorption  
Filled with equanimity  
Attentive, blissful, and aware

Of which the Noble Ones declare -  
'Equanimous and mindful, thus  
The wise one meditates in bliss' -  
Then with the end of pleasure, pain

And also happiness and sadness  
Thus they enter and remain  
Within the fourth absorption, in  
Neutrality and mindfulness -

So this is, therefore, right immersion  
And this is the Noble Truth, then  
Of the practice leading to  
Cessation of all suffering -

At Varanasi, in the park  
The Buddha, the Awakened One  
Revolved the Wheel of Dharma, which  
Can never be reversed, then, by

Ascetics, brahmins, gods, or Māra -  
It's the teaching advocating  
Definition and discernment  
Of the fourfold Noble Truths" -

Then, having heard the discourse on  
Discernment of the Noble Truths  
The mendicants were gladdened by  
What Sāriputta had described

## Discernment of Humility

*An adaptation of the [Sallekhsasutta](#)*

While the Buddha was abiding  
At Sāvattṭī, in the Grove  
The noble Mahācunda came  
And worshipped him, and then he spoke -

“Gotama, there are many views  
That thus arise within the world  
Involving theories of the self  
Or theories of the universe -

So when a mendicant is starting  
In their meditative training  
How, then, should they practise, so that  
Such perspectives are abandoned?”

“Cunda, there are many views  
That thus arise within the world  
Involving theories of the self  
Or theories of the universe -

A mendicant abandons these  
By truly seeing where they rise  
Where they abide, and where they’re active  
By discerning in this way -

‘This is not mine, I am not this  
And this is not my self, therein’ -  
It’s possible, a mendicant  
Secluded, then, from sense desire

And also from unskillful deeds  
Might enter in the first absorption  
Of the rapture and the bliss, then  
Which is born, thus, of seclusion -

Mind in placement and connection -  
They might think they’re practising  
And nurturing humility  
But that is not ‘humility’

According to the Noble Ones  
For that is, thereby, labelled as  
'Abiding blissfully right now' -  
It's possible, a mendicant, thus

As the placement and connection  
Of the mind are stilled, thereby  
Might enter in the next absorption  
Of the rapture and the bliss, then

Which is born, thus, of immersion -  
Clarity and mind at one  
Without the placement and connection -  
They might think they're practising

And nurturing humility  
But that is not 'humility'  
According to the Noble Ones  
For that is, thereby, labelled as

'Abiding blissfully right now' -  
It's possible, a mendicant, then  
As this rapture fades away  
Might enter in the third absorption

Filled with equanimity  
Attentive, blissful, and aware  
Of which the Noble Ones declare -  
'Equanimous and mindful, thus

The wise one meditates in bliss' -  
And they might think they're practising  
And nurturing humility  
But that is not 'humility'

According to the Noble Ones  
For that is, thereby, labelled as  
'Abiding blissfully right now' -  
It's possible, a mendicant, then

With the end of pleasure, pain  
And also happiness and sadness  
Might thus enter and remain  
Within the fourth absorption, in

Neutrality and mindfulness -  
And they might think they're practising  
And nurturing humility  
But that is not 'humility'

According to the Noble Ones  
For that is, thereby, labelled as  
'Abiding blissfully right now' -  
It's possible, a mendicant

Surmounting, and transcending, then  
Perceptions, thus, of form, therein  
And with the disappearance of  
Perceptions of impingement, and

Not focussing attention on  
Perceptions of diversity -  
Aware that 'space is infinite' -  
Might enter and remain in the

Dimension, thus, of endless space -  
And they might think they're practising  
And nurturing humility  
But that is not 'humility'

According to the Noble Ones -  
For that is, thereby, labelled as  
A 'peaceful meditation,' thus -  
It's possible, a mendicant

Surmounting, and transcending, the  
Dimension, thus, of endless space -  
Aware of 'endless consciousness' -  
Might enter and remain, thus, in

The realm of endless consciousness -  
And they might think they're practising  
And nurturing humility  
But that is not 'humility'

According to the Noble Ones  
For that is, thereby, labelled as  
A 'peaceful meditation,' thus -  
It's possible, a mendicant

Surmounting, and transcending, thus  
The realm of endless consciousness -  
Aware that 'there is nothing,' then -  
Might enter and remain in the

Dimension, thus, of nothingness -  
And they might think they're practising  
And nurturing humility  
But that is not 'humility'

According to the Noble Ones  
For that is, thereby, labelled as  
A 'peaceful meditation,' thus -  
It's possible, a mendicant

Surmounting, and transcending, the  
Dimension, thus, of nothingness  
Might enter and remain in the  
Dimension which is not perception

Nor is it, then, non-perception -  
They might think they're practising  
And nurturing humility  
But that is not 'humility'

According to the Noble Ones  
For that is, thereby, labelled as  
A 'peaceful meditation,' thus -  
So Cunda, in regard to this, then

I will tell you how you should  
Develop your humility  
By practising with diligence  
In each of these ensuing ways -

'Though others, thereby, will be savage  
Here, we will not, thus, be cruel -  
Though others, then, will kill and injure  
Here, we will not kill and maim -

Though others take what is not given  
Here, we do not steal and thief -  
Though others will be lewd and dirty  
Here, we will not be unchaste -

Though others perjure and dissemble  
Here, we do not tell a lie -  
Though others speak to make division  
Here, we speak for unity -

Though others speak abrasively, thus  
Here, we speak in gentle tones -  
Though others' speech is filled with folly  
Here, we do not speak likewise -

Though others will be avaricious  
Here, we won't be covetous -  
Though others will be filled with hatred  
Here we will not have ill will -

Though others nurture wrong perceptions  
Here we nurture right perceptions -  
And though others have wrong thoughts, then  
Here we nurture right intentions -

Others, then, will have wrong speech  
But here we only use right speech -  
Though others' actions are misguided  
Here, our actions are, thus, right -

Though others' livelihoods are foolish  
Here, our livelihood is right -  
Though others make unwise exertions  
Our exertion, thus, is right -

Though others' minds are wild and scattered  
Here, our mindfulness is right -  
Though others focus on delusion  
Here, our concentration's right -

Though others have misguided knowledge  
Here, our knowledge, thus, is right -  
Though others chase misguided freedom  
Here, we nurture perfect freedom -

Others will be dull and drowsy  
Here, we will be rid of both -  
Though others will be sad and restless  
Here, there is no restlessness -

Though others have remorse and doubt, then  
Here, we've gone beyond all doubt -  
Though others will be irritated  
Here, there is no anger, thus -

Though others nurture acrimony  
Here, there is no acrimony -  
Others will be, thus, offensive  
Here, we will be inoffensive -

Others will have disrespect  
But here, we do not have contempt -  
Though others will be envious, then  
Here, there is no jealousy -

Though others will be tight and stingy  
Here, there is no stinginess -  
Though others will be underhanded  
Here, we are not devious -

Though others will be, thus, deceitful  
Here, there's no deceit in us -  
Though others will be egotistic  
Here, we are not grandiose -

Though others will be vain and haughty  
Here, we are not arrogant -  
Though others will be hard to censure  
Here, we are not hard to censure -

Others have misguided friends  
But here, we only have good friends -  
Though others will be inattentive  
Here, we will be diligent -

Though others will be lost and faithless  
Here, we will be full of faith -  
Though others are bereft of conscience  
Here, we always have self-conscience -

Others will be brash and careless  
Here, we will be prudent, thus -  
Though others are uneducated  
Here, we will be full of learning -

Others will be lax and lazy  
Here, we're full of energy -  
Though others will be rash and thoughtless  
Here, we dwell in mindfulness -

Though others will be slow and witless  
Here, our wisdom is accomplished -  
Others, thus, will be attached  
To their own views, and hold them tight

Refusing, thus, to let them go  
But here, we will not be attached  
To our own views, or hold them tight  
Relinquishing them easily' -

So Cunda, then, I say to you  
That even giving rise to thoughts  
Of wholesome traits is very helpful  
Let alone to follow through

In body, and in speech, thereby  
So thus you should direct your mind -  
'Though others, thereby, will be savage  
Here, we will not, thus, be cruel -

Though others, then, will kill and injure  
Here, we will not kill and maim' -  
And this should then continue on, to -  
'Others, thus, will be attached

To their own views, and hold them tight  
Refusing, thus, to let them go  
But here, we will not be attached  
To our own views, or hold them tight

Relinquishing them easily' -  
Suppose there was a bumpy roadway  
And another one around it  
Likewise, then, a rocky crossing

And another one around it -  
In this way, a savage person  
Circumvents their cruelty  
Through acts of loving-kindness, then

And those who kill and injure, thus  
Can circumvent such deeds, then, by  
Not killing, thus, or injuring -  
And so it goes, therefore, until -

The ones who are, thereby, attached  
To their own views, and hold them tight  
Refusing, thus, to let them go  
Can therefore circumvent it, then

By not attaching to their views  
Or holding tight, and in this way  
Relinquishing them easily -  
And just as all unwholesome traits

Lead downwards, while all wholesome traits  
Lead upwards, thereby, in this way  
A person who is savage, is  
Led upwards by not being cruel

And those who kill and injure, are  
Led upwards by not killing others -  
This continues, then, until -  
The ones who are, thereby, attached

To their own views, and hold them tight  
Refusing, thus, to let them go  
Are taken on an upwards path  
By not attaching to their views

Or holding tight, and in this way  
Relinquishing them easily -  
And if you're sinking in the mud  
It's quite impossible, thereby

For you to rescue someone else  
Who's sinking in the mud as well -  
If you're not trained, or disciplined  
With fetters unextinguished, then

It's quite impossible, therefore  
That you can train and discipline  
And help another person, thus  
Extinguish all their fetters, then -

But if you're trained and disciplined  
With fetters thus extinguished, then  
There is the possibility  
That you can train and discipline

And help another person, thus  
Extinguish all their fetters, then -  
So in this way, a savage person  
Uses loving-kindness, to

Extinguish all their cruelty -  
And those who kill and injure, can  
Abstain from killing, thereby, to  
Extinguish this proclivity

And so it goes, therefore, until -  
The ones who are, thereby, attached  
To their own views, and hold them tight  
Refusing, then, to let them go

Can thus extinguish it, therefore  
By not attaching to their views  
Or holding tight, and in this way  
Relinquishing them easily -

So Cunda, now then, I have taught  
Discernment of humility  
And after that, of wholesome thoughts  
Analysis of circumventing

Also that of leading upwards  
And, then, of extinguishing -  
And all of this I've done for you  
Because I want what's best for you -

So here then, are these roots of trees  
And here then, are these empty huts  
Now meditate, and don't delay  
Or you'll regret it, thus I pray!

Thus having understood, thereby  
Discernment of humility  
Then Mahācunda, satisfied  
Approved of what the Sage described

## A Recitation of the Senses

*Extrapolated from the [Cūlarāhulovādasutta](#)*

The eye is thus impermanent  
And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or

"This is thus my self," therein -  
And sights are thus impermanent  
And suffering, and destructible  
And so they can't be known, therefore, as

"This is mine," or "I am this," or  
"This is thus my self," therein -  
And consciousness, then, of the eye  
Is thereby, thus, impermanent

And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or  
"This is thus my self," therein -

And contact of the eye, therefore  
Is also thus impermanent  
And suffering, and destructible  
And so it can't be known, therefore, as

"This is mine," or "I am this," or  
"This is thus my self," therein -  
And anything included in  
Sensation, and perception, and

Formations, thus, and consciousness  
Arising as dependent on  
The contact of the eye, thereby  
Is also thus impermanent

And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or  
"This is thus my self," therein -

The ear is thus impermanent  
And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or

"This is thus my self," therein -  
And sounds are thus impermanent  
And suffering, and destructible  
And so they can't be known, therefore, as

"This is mine," or "I am this," or  
"This is thus my self," therein -  
And consciousness, then, of the ear  
Is thereby, thus, impermanent

And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or  
"This is thus my self," therein -

And contact of the ear, therefore  
Is also thus impermanent  
And suffering, and destructible  
And so it can't be known, therefore, as

"This is mine," or "I am this," or  
"This is thus my self," therein -  
And anything included in  
Sensation, and perception, and

Formations, thus, and consciousness  
Arising as dependent on  
The contact of the ear, thereby  
Is also thus impermanent

And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or  
"This is thus my self," therein -

The nose is thus impermanent  
And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or

"This is thus my self," therein -  
And odours are impermanent  
And suffering, and destructible  
And so they can't be known, therefore, as

"This is mine," or "I am this," or  
"This is thus my self," therein -  
And consciousness, then, of the nose  
Is thereby, thus, impermanent

And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or  
"This is thus my self," therein -

And contact of the nose, therefore  
Is also thus impermanent  
And suffering, and destructible  
And so it can't be known, therefore, as

"This is mine," or "I am this," or  
"This is thus my self," therein -  
And anything included in  
Sensation, and perception, and

Formations, thus, and consciousness  
Arising as dependent on  
The contact of the nose, thereby  
Is also thus impermanent

And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or  
"This is thus my self," therein -

The tongue is thus impermanent  
And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or

"This is thus my self," therein -  
And flavours are impermanent  
And suffering, and destructible  
And so they can't be known, therefore, as

"This is mine," or "I am this," or  
"This is thus my self," therein -  
And consciousness, then, of the tongue  
Is thereby, thus, impermanent

And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or  
"This is thus my self," therein -

And contact of the tongue, therefore  
Is also thus impermanent  
And suffering, and destructible  
And so it can't be known, therefore, as

"This is mine," or "I am this," or  
"This is thus my self," therein -  
And anything included in  
Sensation, and perception, and

Formations, thus, and consciousness  
Arising as dependent on  
The contact of the tongue, thereby  
Is also thus impermanent

And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or  
"This is thus my self," therein -

The body is impermanent  
And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or

"This is thus my self," therein -  
And touches are impermanent  
And suffering, and destructible  
And so they can't be known, therefore, as

"This is mine," or "I am this," or  
"This is thus my self," therein -  
And consciousness, then, of the body  
Is, thereby, impermanent

And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or  
"This is thus my self," therein -

And contact of the body, then  
Is also thus impermanent  
And suffering, and destructible  
And so it can't be known, therefore, as

"This is mine," or "I am this," or  
"This is thus my self," therein -  
And anything included in  
Sensation, and perception, and

Formations, thus, and consciousness  
Arising as dependent on  
The contact of the body, then  
Is also thus impermanent

And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or  
"This is thus my self," therein -

The mind is thus impermanent  
And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or

"This is thus my self," therein -  
And concepts are impermanent  
And suffering, and destructible  
And so they can't be known, therefore, as

"This is mine," or "I am this," or  
"This is thus my self," therein -  
And consciousness, then, of the mind  
Is thereby, thus, impermanent

And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or  
"This is thus my self," therein -

And contact of the mind, therefore  
Is also thus impermanent  
And suffering, and destructible  
And so it can't be known, therefore, as

"This is mine," or "I am this," or  
"This is thus my self," therein -  
And anything included in  
Sensation, and perception, and

Formations, thus, and consciousness  
Arising as dependent on  
The contact of the mind, thereby  
Is also thus impermanent

And suffering, and destructible  
And so it can't be known, therefore, as  
"This is mine," or "I am this," or  
"This is thus my self," therein

## Suppose, Then, That an Oil Lamp Burns

*Extrapolated from the [Nandakovādasutta](#)*

Suppose, then, that an oil lamp burns -  
Its oil and wick, and flame and light  
Are transient and mutable -  
So it is thus impossible

For anybody, then, to say  
That while the oil and wick and flame  
Are transient and mutable  
The light itself is permanent

Eternal, and immutable -  
Because the oil and wick and flame  
Are transient and mutable  
And so, then, is the light itself -

So likewise, it's impossible  
For anybody, thus, to say  
That while the sixfold inner sense fields  
Are, thereby, impermanent

Whatever feeling which arises -  
Pleasant, painful, thus, or neutral -  
Due to contact with those sense fields  
Must, therefore, be permanent

Eternal, and immutable -  
Because each feeling will arise  
Dependent on its agnate cause  
And when the agnate cause surceases

Then the corresponding feeling  
Ceases, then, therefore as well -  
Suppose a tree with heartwood stands -  
Its roots and trunk, and branches, leaves

And shadow are impermanent  
And also, therefore, mutable -  
So it is thus impossible  
For anybody, then, to say

That while the roots and trunk, and branches  
And the leaves are transient  
And also, therefore, mutable  
The shadow, thus, is permanent

Eternal, and immutable -  
Because the roots and trunk, and branches  
And the leaves are transient  
And also, therefore, mutable

And so, then, is the shadow, too -  
So likewise, it's impossible  
For anybody, thus, to say  
That while the sixfold outer sense fields

Are, thereby, impermanent  
Whatever feeling which arises -  
Pleasant, painful, thus, or neutral -  
Due to contact with those sense fields

Must, therefore, be permanent  
Eternal, and immutable -  
Because each feeling will arise  
Dependent on its agnate cause

And when the agnate cause surceases  
Then the corresponding feeling  
Ceases, then, therefore as well -  
Suppose a skillful butcher, thereby

Kills a cow, and carves it up  
And leaves the inner flesh intact  
And thus the outer hide as well -  
They cut and carve, and slice and sever

The connecting tendons, and  
The ligaments and sinews, therein  
With a sharpened cleaver, thereby  
Peeling off the outer hide -

Then if they wrap the cow again  
Within that hide, they cannot say -  
"The cow's connected to its hide  
Exactly as it was before" -

Because no matter what they say  
The cow's not joined, then, to its hide -  
'The inner flesh' thus represents  
The sixfold inner sense fields, and

'The outer hide' then represents  
The sixfold outer sense fields, and  
'The tendons, ligaments, and sinews'  
Represent delight and greed

And then the 'sharpened cleaver' is  
A term for noble wisdom, thus -  
For it is noble wisdom, then  
Which slices, cuts and severs, the

Connecting cankers, bonds, and fetters -  
Those who cultivate this insight  
Realise the perfect freedom  
And the ending of defilements

## The Greater Discourse on the Six Sense Fields

*An adaptation of the [Mahāsalāyatanikasutta](#)*

While the Buddha was abiding  
At Sāvattthī, in the Grove  
He took a seat upon his mat  
And to the mendicants he spoke -

“O mendicants, now I will teach  
The greater discourse, which is thus  
Related to the six sense fields  
So listen to me carefully

Apply your mind, and I will speak -  
When you don't truly know and see  
The eye, and sights, eye consciousness  
And contact of the eye, therein

And anything that is, thus, felt  
As pleasant, painful, neutral, which  
Arises as dependent on  
The contact of the eye, therein

Then you're possessed, thus, by these things  
And those who live possessed, like this -  
Confused, and bound, and thereby fettered  
Focussed on indulgence, thus -

Collect the fivefold aggregates  
As future fruit, then, for themselves  
And so their craving also grows  
And leads to future rebirths, thereby

Mixed up with delight and greed  
And taking pleasure where it lands -  
Thus, physical and mental torment  
Stress, and fever, thereby grows

And one abides in suffering, thus -  
When you don't truly know and see  
The ear, and sounds, ear consciousness  
And contact of the ear, therein

And anything that is, thus, felt  
As pleasant, painful, neutral, which  
Arises as dependent on  
The contact of the ear, therein

Then you're possessed, thus, by these things  
And those who live possessed, like this -  
Confused, and bound, and thereby fettered  
Focussed on indulgence, thus -

Collect the fivefold aggregates  
As future fruit, then, for themselves  
And so their craving also grows  
And leads to future rebirths, thereby

Mixed up with delight and greed  
And taking pleasure where it lands -  
Thus, physical and mental torment  
Stress, and fever, thereby grows

And one abides in suffering, thus -  
When you don't truly know and see  
The nose, and smells, nose consciousness  
And contact of the nose, therein

And anything that is, thus, felt  
As pleasant, painful, neutral, which  
Arises as dependent on  
The contact of the nose, therein

Then you're possessed, thus, by these things  
And those who live possessed, like this -  
Confused, and bound, and thereby fettered  
Focussed on indulgence, thus -

Collect the fivefold aggregates  
As future fruit, then, for themselves  
And so their craving also grows  
And leads to future rebirths, thereby

Mixed up with delight and greed  
And taking pleasure where it lands -  
Thus, physical and mental torment  
Stress, and fever, thereby grows

And one abides in suffering, thus -  
When you don't truly know and see  
The tongue, and taste, tongue consciousness  
And contact of the tongue, therein

And anything that is, thus, felt  
As pleasant, painful, neutral, which  
Arises as dependent on  
The contact of the tongue, therein

Then you're possessed, thus, by these things  
And those who live possessed, like this -  
Confused, and bound, and thereby fettered  
Focussed on indulgence, thus -

Collect the fivefold aggregates  
As future fruit, then, for themselves  
And so their craving also grows  
And leads to future rebirths, thereby

Mixed up with delight and greed  
And taking pleasure where it lands -  
Thus, physical and mental torment  
Stress, and fever, thereby grows

And one abides in suffering, thus -  
When you don't truly know and see  
The body, thus, and touches, too  
And body consciousness, as well

And contact of the body, then  
And anything that is, thus, felt  
As pleasant, painful, neutral, which  
Arises as dependent on

The contact of the body, thereby  
You're possessed, then, by these things  
And those who live possessed, like this -  
Confused, and bound, and thereby fettered

Focussed on indulgence, thus -  
Collect the fivefold aggregates  
As future fruit, then, for themselves  
And so their craving also grows

And leads to future rebirths, thereby  
Mixed up with delight and greed  
And taking pleasure where it lands -  
Thus, physical and mental torment

Stress, and fever, thereby grows  
And one abides in suffering, thus -  
When you don't truly know and see  
The mind, ideas, mind consciousness

And contact of the mind, therein  
And anything that is, thus, felt  
As pleasant, painful, neutral, which  
Arises as dependent on

The contact of the mind, therein  
Then you're possessed, thus, by these things  
And those who live possessed, like this -  
Confused, and bound, and thereby fettered

Focussed on indulgence, thus -  
Collect the fivefold aggregates  
As future fruit, then, for themselves  
And so their craving also grows

And leads to future rebirths, thereby  
Mixed up with delight and greed  
And taking pleasure where it lands -  
Thus, physical and mental torment

Stress, and fever, thereby grows  
And one abides in suffering, thus -  
But when you truly know and see  
The eye, and sights, eye consciousness

And contact of the eye, therein  
And anything that is, thus, felt  
As pleasant, painful, neutral, which  
Arises as dependent on

The contact of the eye, therein  
You're not possessed, then, by these things  
And anyone who's not possessed -  
Unfettered, free, and not confused

And focussed on the drawbacks, thus -  
Discards the fivefold aggregates  
As future fruit, then, for themselves -  
Their craving is discarded, too

Avoiding future rebirths, and  
Their physical and mental torment  
Stress, and fever's given up  
And one abides in pleasure, thus -

And when you truly know and see  
The ear, and sounds, ear consciousness  
And contact of the ear, therein  
And anything that is, thus, felt

As pleasant, painful, neutral, which  
Arises as dependent on  
The contact of the ear, therein  
You're not possessed, then, by these things

And anyone who's not possessed -  
Unfettered, free, and not confused  
And focussed on the drawbacks, thus -  
Discards the fivefold aggregates

As future fruit, then, for themselves -  
Their craving is discarded, too  
Avoiding future rebirths, and  
Their physical and mental torment

Stress, and fever's given up  
And one abides in pleasure, thus -  
And when you truly know and see  
The nose, and smells, nose consciousness

And contact of the nose, therein  
And anything that is, thus, felt  
As pleasant, painful, neutral, which  
Arises as dependent on

The contact of the nose, therein  
You're not possessed, then, by these things  
And anyone who's not possessed -  
Unfettered, free, and not confused

And focussed on the drawbacks, thus -  
Discards the fivefold aggregates  
As future fruit, then, for themselves -  
Their craving is discarded, too

Avoiding future rebirths, and  
Their physical and mental torment  
Stress, and fever's given up  
And one abides in pleasure, thus -

And when you truly know and see  
The tongue, and taste, tongue consciousness  
And contact of the tongue, therein  
And anything that is, thus, felt

As pleasant, painful, neutral, which  
Arises as dependent on  
The contact of the tongue, therein  
You're not possessed, then, by these things

And anyone who's not possessed -  
Unfettered, free, and not confused  
And focussed on the drawbacks, thus -  
Discards the fivefold aggregates

As future fruit, then, for themselves -  
Their craving is discarded, too  
Avoiding future rebirths, and  
Their physical and mental torment

Stress, and fever's given up  
And one abides in pleasure, thus -  
And when you truly know and see  
The body, thus, and touches, too

And body consciousness, as well  
And contact of the body, then  
And anything that is, thus, felt  
As pleasant, painful, neutral, which

Arises as dependent on  
The contact of the body, then  
You're not possessed, then, by these things  
And anyone who's not possessed -

Unfettered, free, and not confused  
And focussed on the drawbacks, thus -  
Discards the fivefold aggregates  
As future fruit, then, for themselves -

Their craving is discarded, too  
Avoiding future rebirths, and  
Their physical and mental torment  
Stress, and fever's given up

And one abides in pleasure, thus -  
And when you truly know and see  
The mind, ideas, mind consciousness  
And contact of the mind, therein

And anything that is, thus, felt  
As pleasant, painful, neutral, which  
Arises as dependent on  
The contact of the mind, therein

You're not possessed, then, by these things  
And anyone who's not possessed -  
Unfettered, free, and not confused  
And focussed on the drawbacks, thus -

Discards the fivefold aggregates  
As future fruit, then, for themselves -  
Their craving is discarded, too  
Avoiding future rebirths, and

Their physical and mental torment  
Stress, and fever's given up  
And one abides in pleasure, thus -  
And such a person, therefore, has

Right view, and right intention, and  
Right effort, and right mindfulness  
And thereby right immersion, too -  
Their actions, speech and livelihood

Already have been purified  
And so the noble eightfold path  
Has reached its full development -  
And when the noble eightfold path

Has reached its full development  
The fourfold base of mindfulness  
The four right efforts, therein, and  
The fourfold fields of psychic power

The fivefold faculties, thus, and  
The fivefold powers, thereby, and  
The sevenfold awakening factors  
Reach their full development -

The twofold qualities, then, of  
Serenity and insight, thus  
Proceed together in conjunction -  
Thus they fully understand

With higher knowledge, all the things  
Which should be thereby understood -  
And so they thus abandon, then  
By higher knowledge, all the things

Which should be thus abandoned, then -  
And so they thus develop, then  
By higher knowledge, all the things  
Which should be thus developed, then -

And so they, thereby, realise  
By higher knowledge, all the things  
Which should be, thereby, realised -  
So what, then, should be understood

By higher knowledge, at this stage?  
The fivefold grasping aggregates -  
So, form and feeling, and perception  
Choices, then, and consciousness

Thus, should be fully understood -  
And what should be abandoned, thus  
By higher knowledge, at this stage, then?  
Ignorance, and craving, therein

For continued being, thus  
Should be abandoned by this knowledge -  
What should be developed, then  
By higher knowledge, at this stage?

Serenity and insight, thus  
Should be developed by this knowledge -  
What should then be realised  
By higher knowledge, at this stage?

The knowledge of true wisdom, and  
The freedom of cessation, thus  
Are what should then be realised” -  
Thus having understood, thereby

The greater discourse, which is thus  
Related to the six sense fields  
The mendicants were satisfied  
With what the Sage had thus described

## Nurturing Delight

*Adapted from the Saṃyutta Nikāya*

Conditions are all transient  
Their nature is to rise and fall  
And having risen, then they cease  
Their settling, thereby, is such bliss -

The fondness for oneself is best  
And there's no wealth that equals grain  
Of light, the one of wisdom's best -  
The greatest water is the rain

The Buddha is the best of bipeds  
Thoroughbreds, the best on four legs -  
Listeners are the best of wives  
And loyalty's the greatest son

And in the stillness of high noon  
When birds and creatures settle down  
The mighty forest thus resounds  
And it's a most delightful sound -

Though feeling sleepy, slothful, tired  
Discontented, stupefied  
In those who keep them all at bay  
The noble path is purified

Collect your thoughts, then, as a tortoise  
Draws its limbs into its shell  
In independence, thereby dwell  
And leave no room for blame to swell

## The Disentangling of the Tangle

*An adaptation of the [Jatāśutta](#)*

While the Buddha was abiding  
At Sāvattṭhi, thus, it seems  
A certain deity inquired  
As to his uncertainty -

“The inner and the outer tangle  
We are lost within confusion  
Blessed One, help us unscramble  
Who can pull apart delusion?”

“Those in virtue, deeply rooted  
Noble, ardent and astute  
Who nurture mind, and understanding  
Will emancipate this tangling -

And so those who have abandoned  
Greed, aversion, and delusion -  
Noble Ones with cankers ended -  
Have already freed this tangling

And where name-and-form surcease  
With no remainder, and without  
Impingement, or perceiving form  
Is where this tangling is dissevered” -

Having comprehended, thus  
The disentangling of the tangle  
Then the deity commended  
What the Buddha had presented

## Daughter of the Thunderstorm

*A metred adaptation of the [Dutiyapajjunnadhītasuttaṃ](#)*

Near Vesālī, in the forest  
While the Buddha was abiding  
Kokanadā manifested  
Gorgeous, like a flash of lightning -

Daughter of the Thunderstorm  
She bowed before the Buddha, and  
She praised the Buddha, and his words  
And honoured him with acumen -

“The teaching is so thorough, that  
It can be studied many ways  
But I will give a brief assay  
As I have learned it, if I may -

For if you wish for liberation  
Harm should never be incurred  
By speech, or mind, or body, thus  
Wherever in the world you are

So thus discarding sensual pleasures -  
Mindful and aware, no less -  
You shouldn’t keep engaging in  
What’s painful, thus, and meaningless”

## **For All is Overcome by Name**

*Adapted from the Saṃyutta Nikāya*

For all is overcome by name  
And nothing, thus, surpasses name  
For name is thus the only thing  
That has the world beneath its sway

The world is led around by mind  
And mind, thus, drags it in its wake  
For mind is thus the only thing  
That has the world beneath its sway

The world is also led by craving  
Craving drags it in its wake  
For craving is the only thing  
That has the world beneath its sway

Delight, thus, fetters all the world  
And travels, then, by means of thought  
But with abandonment of craving  
Freedom, then, is spoken of

Delight, thus, shackles all the world  
And travels, then, by means of thought  
But with abandonment of craving  
All the shackles are cut loose

The world is beaten down by death  
And is surrounded by old age  
The dart of craving lays it low  
So that it's fuming with desire

Craving has ensnared the world  
Which is surrounded by old age -  
It's hemmed in by mortality  
And surfeited with suffering, thus

Desire shackles all the world  
But when it's gone, the world is freed  
For by abandoning desire  
All the bonds are severed, thus -

In sixfold senses, it arises  
With the six, it's intimate  
Thus from the six, the world's derived  
And all its woes from six arise

## Complete Release From All Formations

*Adapted from the 'Visuddhimagga,' [Chapter XXI](#)*

When a meditator, thereby  
Finds himself dispassionate  
Dissatisfied, and sees no joy  
In manifold formations, thus

Belonging to all classes of  
Becoming, or of destiny  
Or station, or abode of beings  
He then becomes desirous of

Complete release from all formations  
And aspires to escape -  
So what is this desire like?  
Just as a fish trapped in a net

A frog caught in a reptile's jaws  
A jungle fowl shut in a cage  
A deer trapped in the strongest snare  
A snake held captive by a charmer

Elephants stuck in a bog  
A man encircled by his foes -  
Just as they wish to be delivered  
And escape from all these things

So too, this meditator's mind  
Develops longing for deliverance  
From the prison of formations  
And attainment of escape -

Then, when no longer he relies  
Upon the disparate formations  
And still yearning for departure  
From those manifold formations

A desire for deliverance  
As a knowledge, then arises -  
Thus, ambitious for withdrawal  
From the manifold formations

In the many classes of  
Becoming, generation, or  
Abode, or fate, or station, then  
He thus discerns those same formations

Through the attribution of  
The threefold aspects, therefore, by  
The contemplation of reflection -  
First, he sees formations as

Impermanent, therein, because  
They're interim, and don't continue  
And thus limited, therefore  
By rise and fall, disintegrating

Fickle, too, and unenduring  
Perishing, and ruled by change  
And due to be annihilated  
Coreless, formed, and prone to death -

He sees them all as painful, too  
For they are endlessly oppressed  
And hard to bear, the base of pain -  
Diseases, tumours, and a dart

Calamities, and an affliction  
Terror, plagues, and a disaster -  
Having no protection, and  
No shelter, and no refuge, thus

A menace, and a danger, too  
And murderous, and prone to cankers  
Māra's bait, enslaved by birth  
And ageing, illness, lamentation

Sorrow, and defilement, too -  
He sees them all as foul, as well  
Because they are repulsive, and  
Disgusting, smelly, loathsome, too

And unaffected by disguise  
He sees them all as selfless, and  
As alien and empty, for  
They're vain, and void, and ownerless

And thus without an Overlord  
And there is nothing that has power  
Over any one of them  
So this discernment of formations

Is the attribution of  
The threefold aspects, in this way -  
But why does he discern this way?  
In order, therefore, to contrive

The means to his deliverance  
For when he brings them to his mind  
As utterly impermanent  
Then knowledge will arise in him

From his reflecting on the sign  
And when he brings them to his mind  
As singularly full of pain  
Then knowledge will arise in him

From his reflecting on occurrence -  
When he brings them to his mind  
As totally devoid of self  
Then knowledge will arise in him

From his reflecting, therefore, on  
The sign, and thus occurrence, too -  
"He looks upon the world as void  
This meditator, always mindful

And escapes the clutch of death  
By giving up belief in self -  
For Death, the King, can't see the man  
Who looks this way upon the world"

## The Plunderer

*A metred adaptation of the [Dutiyasaṅgāmasutta](#)*

A battle, then, is sometimes lost  
At other times it might be won  
And captured kings depend upon  
The mercy of the conqueror

A man will go on plundering  
As long as, thus, it serves his ends -  
As soon as others plunder him  
The plunderer is plundered, then

The fool thinks they're on solid ground  
But this can only, thus, remain  
While evil deeds have not borne fruit  
For when those evil deeds bear fruit

He tumbles into suffering -  
A killer, thus, creates a killer  
Conquerors create another  
From abusers, rise abuse

And bullies, thus, create more bullies -  
So, then, as their deeds unfold  
And ripen into suffering  
The plunderer is plundered, thus -

But having left all concepts of  
Defeat and victory far behind  
The peaceful dwell in great contentment -  
Steadfast, and unshakeable

## **This Puppet, Then, is Not Self-Made**

*Adapted From the Saṃyutta Nikāya (Bhikkhunīs [Selā](#) and [Vajirā](#))*

This puppet, then, is not self-made  
And nor this grief made by another -  
It arises from a cause  
And ceases when the cause breaks up

It's like a seed that has been sown  
Within a field, and then it grows  
Relying on the nutrients  
Within the soil, and moisture, too -

So likewise, then, the aggregates  
And elements, and six sense fields  
All come to be, due to a cause  
And cease, then, when the cause breaks up

For thus it is we see 'a being'  
Only when we grasp a view  
As it is just a mere construction -  
Nothing here can be construed

As with assembly of the parts  
The name of 'chariot's' applied  
So, when the aggregates are present  
'Being,' then, is utilised -

For only suffering comes to be  
And suffering stands and falls away -  
There's nothing else that comes to be  
And nothing else that falls away

## Whence Anger, for One Free of Anger?

*A metred adaptation of the [Akkosasutta](#)*

Whence anger, for one free of anger  
Tamed, and living justly, too -  
And one by knowledge, truly freed  
Who's unaffected through and through?

For anger which responds in kind  
Will make things worse, then, for yourself -  
When anger, though, is left behind  
You win a battle hard to conquer -

Knowing they are angry, thus  
You're acting for the good of both -  
Yourself, and thus the other, too  
When unaffected through and through -

It's those who do not know the teaching  
Who will think that one who heals  
Oneself, and thus the other, too  
To be a witless, angry fool -

If friends, and relatives, and colleagues  
Do not eat the food you serve  
With sweets and savouries, freshly cooked  
It still, thereby, belongs to you

So likewise, when a Noble One  
Is thus harassed by your abuse  
The anger which you, thereby, serve  
Is not received, and stays with you

## Repeatedly, The Sow the Seed

*A metred adaptation of the [Udayasutta](#)*

Repeatedly, they sow the seed  
Repeatedly, the heavens rain  
Repeatedly, the farmers plough  
Repeatedly, they grow the grain

Repeatedly, the beggars beg  
Repeatedly, the donors give  
Repeatedly, when they have given  
Then they take their place in heaven -

Many times, the farmers milk  
And calves will cleave, then, to their mothers -  
Many times a fool oppresses  
Torments, and intimidates

And many times that fool returns  
Into the womb, and finds himself, then  
Carried to the charnel ground -  
And so rebirth and death occur

Repeatedly, within the round -  
But when Perfected Ones have thus  
Attained the path of no more birth  
They're not reborn repeatedly



By merit of these recitations  
May all beings thus abandon  
Concepts and beliefs therein, of  
“This is I, myself, and mine”

